ideas n views publication

Ideas n Views

(Changes in Ideas and Views)

By A Z M Alamgir

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1. Examination: A Vision

Part One: Contextual Review

1.1 The Sense of Dignity and Self-Confidence of a Child Learner

Children do not drop out on their own. The decisions made by those involved in implementing the education system at the field level play a role in child dropouts. It is crucial to properly determine whether a student is fit for a specific grade, especially during the initial stage of admission. If this determination is incorrect, the child begins to drift toward dropping out. There is a close relationship between this and poverty. There are many other reasons for dropping out, but I will not delve into them, as the purpose of this writing is different from the initiated discussion.

Keeping the primary, secondary, and higher secondary stages of education in mind, I wish to present some dreams or visions regarding examinations for the students of the future through this writing.

A student does not belong only to a school or a specific class; they live within a society and an environment. No matter how young a child or student in the primary stage may be, they are quite conscious of their dignity as a human being, regardless of being rich or poor. It is vital to first bring this matter into our realization or belief. The type of behavior a student receives from the education system is significant. Those involved in implementing the education system at the field level, from villages to towns, must pay special attention to this. If the education system allows a child's sense of dignity to be undermined in any way, the child gradually becomes mentally impaired. They begin to lose their individuality. As a result, they change their own character and try to blend into society by adopting a disguised persona. They change their dreams and goals. What the education system seeks to achieve through the student is thus hindered.

The main goal of an education system is not to obtain higher marks. One of the primary goals is to help the student grow up to be dignified and self-confident so that they can navigate themselves in this predatory world.

Among children, there are some who try to express it in some way if they see their dignity being undermined; that is, they protest. But such children are few in number. Most children keep these matters suppressed within themselves and seek alternative paths. On the other hand, the recurrence of the same events forces those who are protesters to move from the straight path to an alternative one. The issue of undermined dignity strikes the child mentally.

When children are protesters, it becomes easy for adults to understand the issues by observing their reactions. But it is the responsibility of adults to understand the language of silence of those who remain quiet instead of protesting. When adults fail to understand that, many children even choose the path of self-destruction. At what level does a mental state reach for a child to be inspired to do such a thing? Certainly, this matter must be considered with gravity. Hurting someone or blocking someone's path to progress cannot be the goal of an education system.

A student moves within a society of equals among their classmates in the grade where they study. Dropping them down from their class—meaning away from their classmates—on any pretext undermines their dignity. It strikes at their self-confidence. The matter becomes more significant when it is done by the education system,

because it then takes the form of institutional recognition. Society accepts or considers it with gravity. This heightened social acceptance of the matter further wounds the child's dignity. Moreover, there is the sarcasm and behavior of various people in the family and society. Forced by these situations, the child is compelled to change their character to adapt. A few who cannot accept it at all even think about things like self-destruction. This is happening in society.

An institution cannot humiliate someone in society in this way. It should not be done. Such a system should not exist. People come to study to become dignified and self-confident, not to be insulted. I have initiated all these discussions primarily from a desire to say a few things about examinations.

1.2 Examination

Examination is a system through which it is possible to demote a student below their classmates. When this is done in the name of examination, it essentially hinders the achievement of the purpose of education. It undermines the child's sense of dignity and strikes at their self-confidence, which plays a role in diverting the natural flow of their life. Through examinations, the following things clearly occur:

- One group is identified as "Unsuccessful" (Failed).
- Another group is identified as "Successful"

(Passed).

- The successful ones are categorized or graded as A, B, C, D, E, etc.

By identifying students as successful, unsuccessful, or as A, B, C, D, E through year-end evaluations in the name of examination, what are we actually trying to achieve?

Every stage of educational life has certain immediate or temporary goals. Again, examinations have some far-reaching goals. There is also a continuous relationship between the immediate goals and the far-reaching goals of examinations. I want to briefly highlight some of the main goals and objectives of examinations below.

Immediate Goals of Examination:

- Among the immediate or temporary goals of an exam held in a class, the most important is to identify the successful students who are qualified to be promoted to the next stage.
- Through examinations, those who perform poorly in comparative judgment are separately identified as unsuccessful. The identified unsuccessful students are not promoted to the next stage but are kept in the same stage. Efforts are made to make them more qualified through close supervision—meaning they are prepared to perform well in the following year so they can pass with better results later.

- In the centrally conducted exams at the primary and junior levels (i.e., PEC and JSC), no direct necessity for grading the students is observed. If stipends are provided through this, it might be useful in that case. However, it does not seem necessary to organize such large-scale exams centrally for that purpose. Besides, providing stipends in this manner is also not the right thing to do.
- At the SSC and HSC levels, a direct correlation is seen between grading and being able to get admitted into good educational institutions based on merit. Through this, some filtering becomes possible. It is believed that through this, the path for the qualified to get admitted to good places and move forward is smoothed. However, at the same time, the path for unsuccessful students and those with relatively lower grades to get admitted to good places is also blocked.

Far-reaching Goals of Examination:

- The far-reaching goals of examinations are primarily related to professional life. Through examinations at every stage, an attempt is made to sift through and bring the qualified into good jobs, so that the most talented and sharpest individuals can serve in the most important roles. As a result, life and the world can hope to receive something good from them.
- Additionally, an important task is to select the

qualified and bring them into positions of future leadership.

From the primary stage of education, an attempt is made to sift and bring the qualified to the top through examinations at every stage. Consequently, the immediate goal of each stage of examination supports the achievement of its far-reaching goals and objectives through a continuous process.

There is not much to worry about regarding those who are successful through examinations. But because of examinations, some students become unsuccessful, and through examinations, students are given various grades—it is primarily from the desire to say something about this that this writing was initiated.

Through examinations, some students are identified as unsuccessful, and some students are graded in various grades. There may be some good aspects to these activities, but there are also enough bad aspects. I want to highlight those issues. Thereafter, without doing a comparative judgment of good and bad, I want to present what should be done for the overall welfare of society.

At the beginning of the discussion, I will try to see why students are unsuccessful in exams. Then I will try to see what the various negative aspects of being unsuccessful

and grading are. The entire discussion has been made considering the primary, junior, secondary, and higher secondary stages of education.

1.3 Reasons for Failing in Examinations

A student fails an exam due to poor results. Therefore, to discuss the failure of students, it is necessary to see why a student gets poor results.

A student performs poorly for various reasons. There is a lot of research on this. Many important reasons are mentioned in those research papers. Anyone interested can learn about this by reviewing those research papers.

Here, an attempt has been made to look at the matter from a slightly different perspective. Moreover, this writing wants to reach a different conclusion. Therefore, the details of various research-based reasons are not presented here.

Generally, the results found in research may include problems in teaching methods, lack of proper training for teachers, problems with content, etc. The results of these can again differ between urban and rural areas, boys and girls, or the rich and the poor.

I started this discussion considering the primary, secondary, and higher secondary levels. Consequently, I will try to find the answer to this question by keeping the

age of the students during this time in mind. I do not want to present a very deep, complex, or long list. I want to consider the simple issues.

Lack of Student Effort: Despite the presence of different reasons everywhere—urban-rural, boys-girls, rich-poor—it is seen in all cases that some students are performing well, while some students everywhere are performing poorly. That is, it is possible to get good results even under bad conditions. Again, poor results occur even under good conditions. So, where is the problem?

The problem lies within the student. When the student themselves is not proactive, when the student themselves does not study well—that is when they perform poorly in exams and fail.

A person performs well or succeeds in any task primarily because of the application of their maximum effort in that task. No student is "bad." If one studies with concentration or gives their best effort, it is possible for everyone to achieve good results. But not everyone pays attention to studies or can focus their mind. Consequently, they do not apply the full extent of their capability. Due to not trying with heart and soul, a student gets results that lead to failure in exams. Results are poor essentially because of a lack of effort, not just because of content problems, teaching methods, or teacher

training. Students are doing very well with the same content, method, and teacher. When a person wants to do something with sincerity, they can overcome all obstacles and do everything from any situation.

Failure to Realize the Importance of Education: The question is, why is there a lack of effort in some? Why can't some focus their minds on studies?

One of many reasons is the failure to realize the importance of studying. It is natural for a student of the age we are discussing to not understand the importance of studies or its necessity in real life. Therefore, to make students interested in studies, it is an important task to continuously remind them of the importance of education and provide encouragement. But not all students receive that equally. Again, not all parents can provide it. There are manifold reasons for this; I do not want to go into that list.

Again, if the person is a child of a poor family from a marginal area who also has to help with various household chores, it is not possible for such a person to get such an opportunity or to accept it even if they do. There is also no one to provide encouragement or highlight the importance of it.

A person who does not or cannot realize the importance of a task on their own cannot be sincere about that

matter. If one is not sincere in a task, it is not possible to apply maximum effort with heart and soul. As a result, the outcome is poor.

Fragility of Age: The age during PEC, JSC, SSC, and HSC is naturally a very fragile time for boys and girls. This is the period of adolescence. During this time, practical knowledge is not fully developed, yet the time passes through a transitional period. The brain works very fast on all matters. The mind does not settle on long-term, monotonous work. At this age, there are some students who do not like the subject of studying at all. They cannot focus on studies. Various Freudian formulas act upon many of them. The brain does not properly retain the subjects they study. Furthermore, they do not give enough time to studies. Results in exams become poor.

Innate Tendencies: Children of the age of PEC, JSC, SSC, and HSC tend to be imaginative. They do not understand reality, and they aren't supposed to. Again, in one sense, they naturally shouldn't understand it yet. At this age, different individuals have different inclinations. Sports, drawing, singing, dancing, stories, poetry, theater, movies, hanging out, coming forward to help others in distress, etc. These are not abnormalities. By being more attentive to these and spending time on them, study results become poor. However, time must be given to these as well. This is what is natural! How

these matters should be considered in determining "good" or "bad" in the education system—that also needs to be thought about. Because these also have great value for the individual, society, and family. Everything cannot be evaluated by the value of money, nor is there a need or justification for doing so.

Lack of Alternative Systems: Someone might perform poorly in an exam or be absent because of the death of a parent or someone very close on the night before the exam. That is not the student's own mistake, wrong, or crime. It could be fate. The job of the education system is to work on how to remove the obstacles of fate. But there is no such arrangement. In such cases, the possibility of students performing poorly arises.

A student might also be absent or perform poorly due to their own illness. But examinations do not take these matters into consideration—especially those exams conducted centrally. A temporary illness of a single day can change the course of someone's life forever because of man-made, rigid, "blind" rules. Because of this, students' results also turn out poor.

Mental Rebellion: A student may not know every subject in a book. A person can pass by memorizing the answers to some specific common questions. Many can perform well just by memorizing without understanding. Many even memorize mathematics. Good results are not

possible without memorization.

In educational life, students study many things that are not required in professional life. Students know that. They have to memorize those unnecessary subjects all year round just because they have to perform well in exams.

There are some students who know and understand the subjects, but consider it unnecessary to hold a subject in memory for a whole year just to wait for a specific day and time for an exam. They cannot accept this system from their hearts. Because they know how to use that knowledge when needed and where to find it. This is what is important.

It can be said that many rebel internally against the existing system. The impact of this does not fall equally on everyone. However, there are differences in character from person to person. Those who cannot heartily accept the memory-based examination system neglect it. In the existing system, they perform poorly. But they are not "bad." In many cases, they are the sharpest ones.

The education system considers the aspect of studying more heavily and introduces children to society institutionally as "good" or "bad" (pass/fail) in this manner. It does not take other aspects of life into consideration. Even when it does, it's in a way that doesn't grant institutional recognition; it doesn't create a path to live

life with dignity. Students see that there is no honor or value in this world for the subjects they are interested in. There is no recognition. The hearts of boys and girls rebel against the prevailing system. Being neglected in the subjects of their interest, they begin to neglect their studies. This mental rebellion of extremely helpless students is also a major reason for their poor results.

Students see that in reality, many holders of big degrees and certificates are working in high-paying jobs and living good lives, yet their contribution to society is not noticeable. In many cases, attempts are made to highlight contributions artificially. On the other hand, the one who grows the grain cannot educate their child with dignity. There are many reasons for mental rebellion. There are problems not just in education but in the entire social system, the impact of which falls negatively on the students' studies.

The Concept of "Unsuccessful": The main reason for a student being "unsuccessful" in an examination is the presence of the concept of "unsuccessfulness" (failure) in the education system. If this concept did not exist in the education system, no one would be "unsuccessful."

Whatever the research-based reasons for poor results in exams may be, the primary reason is the lack of effort due to students' lack of interest in studies. Among many reasons for the lack of effort, the important ones are the

fragility of age and the failure to realize the importance of education. Furthermore, students become "unsuccessful" because of the presence of the concept of failure in the education system itself.

There are many important research-based reasons for students' poor results in exams. If one tries to break down each reason, many more reasons will emerge. But I do not want to discuss the reasons much in this writing. Whatever the reasons for poor results—the purpose of this writing is not to investigate all of them. Here, I want to dream of a whole system that, if ever implemented, would mean we no longer have to think about these reasons in this way.

Here is the English translation of the provided text:

1.4 Negative Aspects of Identifying Students as "Unsuccessful" (Failed) in Examinations

The direct consequence of a student being unsuccessful in an exam is the inability to progress to the next stage. In other words, they must remain in the same grade. This means they fall one step behind their classmates.

What is the purpose of keeping a student at the same level or demoting them behind their peers? The main objective is to encourage the student to try harder to succeed the following year, achieve better results, and eventually gain admission to a good institution.

However, labeling students as unsuccessful and making them repeat the same grade has several negative consequences. Some of these negative aspects are highlighted below:

Hinders Student Engagement in the Education System: Bangladesh is a predominantly rural and poor country. Here, the literacy rate is low, and student dropout is a significant problem. On top of that, if children from marginalized communities encounter the concept of "failure" right at the start of their educational journey, it does not help in retaining them within the system.

In the lower stages of education—especially primary and junior levels—absolute perfection is not required. At this stage, it is more important to keep the student within the boundaries of education. But the rule of "failure" in the education system itself pushes many students toward dropping out at a young age, depriving them of the light of education. This delays the development of an educated nation and harms society as a whole. Yet, if children could be kept within the system, they would eventually succeed. The student who lacks effort today will become proactive tomorrow.

The concept and application of "failure" hinder student engagement. It is one of the primary causes of dropouts and "exam phobia" at the lower levels of education.

Loss of Natural Time to Become Self-Motivated: A student succeeds or fails based on the application or lack of effort. At what stage of their educational life a student will apply their maximum effort varies from person to person. This is because it depends on the student's own realization of the importance of education. Everyone does not become equally proactive in the same task, especially studying, at a specific time or age. To become self-motivated, a student must be given time according to their own internal rhythm. This is what is called "Natural Time."

Even when studying in the same grade, this natural time to become self-motivated differs due to various factors: environment, socio-economic status, physical and mental health, students of different ages being in the same class, and the varying reaches of their imagination. Because of these differences, different students apply their maximum effort at different times in their lives. Some do it later.

For someone who becomes proactive late, that delayed period is their "Natural Time." To allow someone to become self-motivated, they must be allowed to reach it through natural progression. By "natural progression," I mean not imposing the label of "failure" or poor grades upon them. If a person is labeled as unsuccessful or low-grade and pulled down before they reach that point, it

has a negative impact. It destroys the urge to do well in the future, creates despair, and harms the student.

Obstacle to Advancing with Peers: This system institutionally demotes a student below their classmates for life. It blocks the path to correcting mistakes and moving upward alongside peers. As a system, this is not hopeful; it is discouraging.

The student becomes an object of pity to teachers and classmates. Most importantly, the joy, comfort, and normalcy with which a student grows up alongside their own batch are shattered when they are forced to move with a subsequent batch. Their mental state is disrupted, normalcy is lost, and the joy and ease of learning are destroyed.

Stealing Pointless Time from Students' Lives: Those labeled as unsuccessful due to certain subjects at a specific time in their lives often find success in life eventually. Many are not equally proactive in studies at a particular age. To engage in effort, they must be given their natural time. When the sense of responsibility awakens in future life, no one remains effortless. They make up for their deficiencies on their own and move forward. Consequently, it is seen that the concept of "failure" in the education system steals years of "pointless time" from students' lives.

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One student passes with 34 marks, while another is held back for getting 33. Stealing a year from someone's life over a one-mark difference cannot be considered right. Because of an inability to correctly answer one question on one specific day, a student must be institutionally set back forever. Yet, non-institutionally, there is no lack in their knowledge, intelligence, capability, or skills compared to their peers. They can learn or understand the answer to that one question even after the exam. Learning and understanding is what is important; knowing it at a specific hour is not. Yet, they must fall behind their peers for life. This system steals unnecessary time from life.

Accountability: Because the concept of failure exists in the education system, the responsibility for stealing years from a student's life lies with the education system itself. If the student were not set back by such rules, they would likely make up for their deficiencies in subsequent years and achieve better results. The existing system deprives them of that opportunity, for which the system is accountable. This responsibility should have rested on the student instead.

Mental and Economic Pressure on Parents/Guardians: When a student is forced to repeat a grade due to failure, the parents or guardians must bear the expenses for the same grade a second time.

Sometimes this reaches three or four times. This is an additional mental and economic burden for guardians. For many parents, this cumulative pressure creates social problems and negatively impacts their productivity.

Mental and Behavioral Impact on the Student: This system strikes at a student's self-confidence. It causes pain and undermines their social dignity. Once dignity is wounded and self-confidence is broken, the student tries to adapt to the changed perspective of society. This leads to negative changes in their character. Individuality is lost.

The thought of having to study the same material for another long year makes the student tired, exhausted, and depressed. This causes a loss of patience. In trying to make up for the loss of one year, they might end up losing three to four years of their lives. There is no guarantee that this system won't lead the student to even worse results—or even down a "bad path." All in all, the student suffers physically, mentally, and socially.

Impact at the Social Level: Students who fail become an extra burden for the following year. The students of the next year face extra competition because of them. They become sharers in the resources meant for the next year’s students, which creates complexities in society beyond the education system.

By disrupting the normal behavior of unsuccessful adolescents, this system creates an environment for the birth of "alternative" (deviant) behaviors. This eventually turns into a large-scale social problem. Perhaps this issue requires more research and analysis. I won't delve deeper here, as it is a different topic. Psychologists can research this matter.

Those who were deprived of valuable time in their lives due to failure in education eventually find success in society. So, what could be the reason for stealing years from life by failing them? One who is deprived often goes on to deprive others. In this way, deprivation spreads in society. The collective deprivation of many individuals takes the form of large-scale social deprivation, which risks hindering the progress of the next generation due to the silent wounds of these victims.

1.5 Grading Successful Students and Its Negative Aspects

Students who pass the exam are graded as A, B, C, D, etc. While there are positive aspects to this, there are also several negative ones. We must consider what system is appropriate for which era. Simply dragging a traditional system along for decades is not the solution. Some negative aspects of this system are highlighted below:

Permanent Labeling: Through grading, the system creates an institutional opportunity to characterize low-

graders as "bad," "less intelligent," "inattentive," "worthless," or "dodgy." No matter how good the exam results are, everyone cannot be first. Even if everyone is excellent, if there are eighty students, someone must be the eightieth. In other words, everyone is qualified; some are just behind in relative judgment.

For the child who is relatively behind, the grading system injects a "low" perception into the social consciousness. This system introduces a student to society in a certain way for life. Society continues to think of that person as "low-grade" mentally. Essentially, grading puts a lifelong seal on a person based on a single day's judgment. This destroys the urge of low-graders to do well in the future. Even if they perform well later, the previous grade continues to influence future judgments.

Closing the Doors of Potential: Education is a system where the general knowledge a student acquires can be further sharpened for their own needs. This is possible as long as they stay within the system. But when a student realizes their own need varies. Some apply their maximum effort later in life. A person should be allowed to reach that point naturally. "Natural state" means the state before tasting failure or a low grade. But by labeling a student before then, the doors of potential are closed. First, the label creates a mental barrier, and then it imposes various social barriers. Being demoted in the

name of failure is a loss that can never be recovered.

Creation of Unnecessary and Unhealthy Competition: It was once thought that this system creates competition. In the socio-economic context of that time, perhaps it was correct. But now it is unnecessary. This system helps change behaviors between humans, friends, and brothers. It first creates mental inequality in society, which later leads to economic inequality. Inequality is the root of many disasters.

Coaching and Economic Negative Impact: The grading system first shatters a student's self-confidence in school. Then, "Coaching" provides a guarantee of success. Thus, the necessity of coaching is established. These create opportunities for business in education. Vulnerable parents get panicked and rush to coaching centers to ensure their child does well. Those who participate in coaching do well. It's not uncommon for there to be "arrangements" here. Because of them, even parents of self-confident students are forced down that path. Otherwise, despite being a good student, a child's results might be worse than those in coaching due to subtle excuses. This fear works in the minds of parents.

Spread of Unethical Behavior: Because grading provides certain additional benefits (from social status to practical advantages), people are chasing "papers" (certificates). As a result, genuine good work is

decreasing. Instead of doing good work, the competition to collect certificates through "clever" means is increasing.

As some teachers and coaching centers swallow money greedily, children realize—seeing their parents' struggle—that education today has little to do with acquiring knowledge. The education system revolves around money, not knowledge or creativity. Students, therefore, are now more interested in "buying" results. A symptom of this is the creation of a new business branch for buying and selling leaked question papers.

Mental and Behavioral Impact on Students: Grading institutionally identifies children as "good" or "bad." A student with a relatively poor grade learns to think of themselves as "bad." They become devoid of self-confidence. They start believing they "cannot do it." Interest in studies wanes. Then English starts feeling difficult; Math starts feeling difficult. They assume they can never be like "so-and-so." A "D" grade mentally blocks someone from reaching an "A." It teaches them to give up. The system encourages students to be discouraged.

Social Negative Impact: This system belittles a student in front of their peers and hurts their social dignity. It divides children into "good" and "bad" groups. This rule of the education system breeds resentment in many. This

internal resentment changes behavior, giving birth to rudeness and ill-behavior. People don't always express it, but it works inside. One must understand the "soundless sound." This leads many lives toward destruction.

Two children are born equally good. Yet, grading establishes one as "good" and the other as "bad" in society. Consequently, some students labeled as "bad" step onto bad paths. This is a massive loss. Because we label our children this way, some accept that they are indeed "bad." It is their institutional recognition. It teaches them to disrespect themselves. Added to this is the sarcasm of society.

Loss of Innate and Human Qualities: Every student has different innate qualities. In the current system, these are not institutionally recognized because "marks" and "memorization" take precedence. As a result, students sacrifice their own qualities before achieving anything in the education system. Slowly, their innate human qualities die out. Society loses members who naturally possessed good qualities.

One person loves to draw. To make them do well in exams, they are disconnected from their innate attraction and pressured to perform. By refusing to recognize a person’s natural talent through our created system, we are essentially "killing" that talent.

No human considers themselves small in their own place. But this system forces someone to think of themselves as "bad." Many are naturally philanthropic or help others in distress. These are also necessary qualities for life. But exams cannot consider these qualities. Consequently, in the race for grades, human qualities are lost.

Students learn that they must get big certificates and degrees by any means necessary to get high-paying jobs. Only then will everyone respect and love them.

The flaw in the overall management of economic flow is also responsible for this. The economic system encourages someone to buy a saree for 150,000 BDT but doesn't encourage a system where a good book can be obtained for free. In advertisements, good books are portrayed as bad and bad ones as good. Unethical behavior has entered everywhere.

This grading system offers nothing but the temptation of a high-paying job. In reality, the salary earned from such a job often does not serve human welfare or even the family. Instead, it degrades relationships between humans, friends, and brothers. It creates "Ego." Thus, a "lonely" student or a so-called "good boy" or a selfish group is created, who earn more money in exchange for serving the interests of others. And for this "skill," education isn't even important; political identity is bigger.

Impact on Teachers: This system allows many teachers to behave like autocrats and sometimes opens the door for taking unethical advantages.

Here is the English translation of the provided text:

1.6 Centrally Conducted Examinations and Reality

Examinations at the PEC, JSC, SSC, and HSC levels are conducted under a centralized management system. A vast amount of time, money, and labor is spent on these. There are risks involved—even risks to life. In these exams, question papers are prepared centrally and must be sent everywhere. Intelligence surveillance must be arranged to prevent question paper leaks. The busyness is endless.

In the name of "changing exam centers," a nationwide scramble of students begins. The unnecessary misery of the people is not taken into consideration. The entire country is not like Dhaka city. In villages, small towns, and remote river islands (Chars), village children must travel across distances through rain and mud, often risking their lives on highways. Students and parents scramble; they face traffic jams in cities and lose valuable time and money. They must bear additional costs for travel, accommodation, and food.

What is the purpose of organizing such massive activities? What do we actually want to achieve through

all this? The essence of what is attempted through these activities can be summarized as:

1. Verifying all students against a uniform standardized scale, and
2. Preventing cheating (copying) or unfair means during the verification process.

A brief discussion on these two points follows:

Verification against a Uniform Standardized Scale: I have mentioned the immediate and long-term goals of education above. What will be achieved by verifying all students against a uniform standardized scale or the same criteria? Is there much need for this at the primary, secondary, or even higher secondary levels of education? These issues need to be reconsidered.

It is true that organizing such exams creates a temporary awakening among teachers, students, and parents. There is a craze for coaching. But the books are the same! And those who verify are the same teachers! Only the roles are swapped. If this needs to be done, it can be done by keeping students in their own schools. By swapping centers and verifying everyone on the same scale, do we achieve anything significantly better or extraordinary? The results of exams taken with such grand arrangements at this stage are not strongly linked to success in professional life. Is there any necessity for

so many exams at so many stages of education to find good or skilled workers for professional life? We must also think about which stage of education the selection/screening process should actually begin.

Prevention of Cheating (Copying): The first important point to consider is whether there is any practical necessity to verify all students nationwide on a uniform scale. If there is, should it be done by changing centers or by keeping students in their own respective institutions? The question of changing centers arises from the thought of preventing potential cheating. Is such a grand arrangement truly necessary just to prevent cheating? What do we gain by preventing it? Even if a student cheats at this stage, how much will the state be harmed? What will we achieve by preventing cheating at this level? Will we prevent "bad" students from moving up? What is gained by stopping the so-called "bad" ones? Will we declare some students unsuccessful? What is the profit in that?

Even those average students who become "unsuccessful" must eventually do some work in life to survive with their families. They will do something to sustain their lives. This success or failure is not vital for average people. It can be assumed that those who fail fall into the average category. And those who will rise to the top using their own merit will do so through any system.

By identifying "failures" and setting back average children, society is actually harmed. I have briefly highlighted the negative aspects of failure above. I intend to discuss this further. These issues need fresh thinking as per the needs of the time.

A person who cheats is forced to learn something while trying to copy it. Parents and even teachers cannot force that much effort out of them throughout the year. The ability to write from memory without looking is not the most important thing. What is important is whether the student was able to know or learn something. In fact, if students were allowed to write by looking at books, they could have learned many things during those three hours. Even many inattentive students would have developed an interest in knowing various topics while looking at the book to write.

To verify everyone on a uniform scale and to prevent that bit of cheating, one has to embrace unbearable misery. Unnecessary risks in life must be taken. Yet, even if they were allowed to write by looking at books, they would have been able to know and learn many things in those three hours. Despite this, if exams must be taken under this system, it would be better to move hundreds of teachers from one place to another for exam duty instead of moving millions of students and parents. However, this text does not wish to present such an

alternative as a formal proposal.

This system of preventing cheating makes tender-hearted children more aware that there is something called "copying" or "cheating." Just as we observe "days" to increase awareness, children learn on these days that there is a "wonderful" thing called cheating which can be done if one uses their wits. As they grow older, the idea of applying more wit to do it enters their brain. These are deviations from the simple path. It is better to build a habit of not even uttering this word in front of students and not acknowledging such a thing exists.

Instead of making grand arrangements to prevent cheating in the exams of small children, it is more important to let them know from the classroom that there is no bribery or corruption in the country, that no one misappropriates entrusted money, that no one occupies another's place through conspiracy, etc. If these statements are actually lies in reality, then what is the need for preventing cheating at this stage of education with such fanfare? It won't be sustainable! Once grown up, they won't be able to maintain this integrity!

Despite everything done in the name of preventing cheating, cheating still happens. If statistics are taken, it will be seen that the nation gains nothing in exchange for all this expense and labor. Perhaps the nation could have

gained something even if they were allowed to write by copying. Moreover, people are holding major responsibilities in adult life even after having cheated in the past. Whether one cheats or not, or whether it is prevented, is not fundamentally important.

By preventing cheating, certain so-called "bad" students will be stopped from progressing to the next stage. Some will become unsuccessful. They will have to stay in the same grade again. Those who pass will be graded A, B, C, D. I have briefly highlighted the negative aspects of these above. I intend to discuss them more below.

All these unnecessary activities only make life miserable. There is no need for them. However, those whose economic lives are tied to these activities need them for their livelihood. Without putting them in danger, alternative arrangements must be found.

Ideas n views by A Z M Alamgir

Part Two: Proposals

2.1 Primary and Junior Levels

Retaining Student Engagement in the Education System: Students at the primary and junior levels do not require extreme perfection. At this stage, keeping students engaged within the boundaries of the education system is far more important than identifying "average" versus "meritorious" students. The goal is to ensure they do not

drop out or become uninterested in learning. If a student remains connected to the system, they will eventually succeed. The system must be designed to hold onto the student.

Allowing Natural Time for Self-Initiative: When a student's sense of responsibility awakens and they begin to realize the importance of education on their own, they become proactive. They compensate for previous gaps caused by negligence through their own efforts. Therefore, the education system should provide the natural time required for a student to become self-motivated. The system should be such that a student does not become mentally devastated by the shackles of rigid rules.

Permanent Labeling: No matter how good the exam results are, everyone cannot be first. Even if everyone performs well, if there are eighty students, someone must be the eightieth. "Good" or "bad" are relative to time. A student who is not doing well today for some reason may do well in the future. Conversely, one who is doing well today might struggle tomorrow. The rule of permanently labeling a person as "good" or "bad" in society based on a specific set of subjects at a single point in life must be changed.

Keeping the Doors of Potential Open: A student is not tested on the very day a lesson is taught in class; they get

a year to learn. During this time, they are not labeled as "unsuccessful" or subjected to grading. Consequently, they maintain the potential to do well throughout the year without mental distress. Similarly, a student should be given until the tenth or eleventh grade to become self-motivated. At no stage of life should a student be trapped by rigid regulations. The door of potential must remain equally open for everyone at all times.

Coaching: The existence of "failure" and "grading" rules creates the opportunity for coaching businesses. The system should be designed so that there is no need for coaching, allowing students to understand their studies easily and joyfully.

Not Stealing Unnecessary Time from Life: Those who are called "unsuccessful" in exams at a certain point in life often establish themselves later. Not everyone is equally serious about studies at a specific age. A student must be given the natural time to cross that period and apply themselves. When their sense of responsibility awakens in the future, no one will remain effortless; they will fill their own gaps and move forward. The concept of "failure" in the education system wastes unnecessary years of a student's life.

If one gets 33, they pass; if they get 32, they fail. This system does not seem just. The 32 or 33 is not the main issue; the issue is the message it sends. Any academic

gap can be made up even if the student moves to the next stage. "Failure" is a conceptual and relative matter. If we accept it, it means a lot; if we don't, it means nothing. Not accepting this concept at least until the secondary level poses no major problem. The system must ensure that time is not wasted from a person's life.

Keeping the Path Open to Progress with Peers: Instead of declaring someone "unsuccessful" and demoting them below their peers, we should allow them to move forward. The student can fill their gaps through their own efforts over time. The system should allow peers to progress together with equal dignity.

Protection from Mental, Behavioral, and Social Ills: The education system should not undermine a student's social dignity, destroy their self-confidence, cause them pain, or negatively alter their character. Students must be freed from these mental pressures.

Grading someone as "low" makes them socially "untouchable" forever—much like the old caste system. No matter how subtly it is done, the result is the same: a new version of the caste system.

Considering the Benefits of Staying within the System: If you put grain into a grinding machine, it comes out as a processed product regardless of whether the

raw material was "good" or "bad." When we eat, the food enters a system, gets processed, and nourishes the body. Similarly, every raw material gains something by being in the system. A boy who is graded 'C', 'D', or 'E' or called a "failure" would still come out as a doctor or engineer if he were simply kept in the "pipeline." It happens because of the system; you just have to keep them in it.

If someone "fails" an admission test in one place but becomes a doctor or engineer by studying at a private institution, what does that imply? It means if you let them into the system, results will follow. Success, failure, or grades are relative to time, opportunity, and financial capacity. A student who spends a year in a grade learns something. They interact with the institution, the books, the teachers, and their peers. They acquire general knowledge. This is a "value addition" that must be considered. Thus, at lower levels of education, the concept of "failure" and "grading" is not vital and must change.

Considering the Demands of the Era: We must consider the present times. Information is now easily accessible. What used to be studied under slow, year-long rigid rules can now be learned easily via the internet. Often, a teacher's help isn't even required to understand everything. Yet, everyone is forced to follow existing

rules. Today's generation is unwilling to endure this unnecessary long wait.

Average or Median Students: There was a time when long divisions or complex math had to be done by hand. With technological advancement, calculators do that now. Computers and software have reached a point where you only need to input data. In accounting, engineering, architecture, or medicine, computers assist so much that one doesn't need to know every internal detail like before. With general knowledge and computer skills, anyone can perform in the professional field.

Most students in the country perform "operational" tasks after their education—tasks they can master on the job with the help of colleagues. Considering this, there is no need to show any student as "unsuccessful" from primary to higher secondary levels. Those who "fail" are usually found in operational roles later anyway. We shouldn't steal years from their lives by declaring them failures. Society does not benefit from this; it only adds a burden. Fine-tuned grading is unnecessary for them; they are of the same standard.

Selecting Meritorious Students: Apart from average students, some need to go deep into knowledge. These are the creators or decision-makers—the architects of world progress. We need such people to lead life and the world. Therefore, there is a need to identify some

students separately as "meritorious." However, not everyone enters high-level intellectual fields. Their number is negligible compared to the total. Only a few need to delve into the depths and mysteries of a subject. Determining at which stage to separate them is crucial, but it doesn't need to be done in early childhood.

Responsibility: The responsibility for wasting years of a student's life due to "failure" rules lies with the education system. Students do not inherently accept this fate; it is imposed on them. Instead, a student should feel they have crossed every step according to their age. If they fall behind their peers in life, the responsibility for that consequence should be their own. The education system should simply bring them to a stage where they can become self-motivated.

Proposal: Elimination of "Failure" and "Grading" Concepts

What is the problem with promoting students without exams? What is the gain in demoting them? Won't they just become an extra problem next year? Won't they rise eventually anyway? Years are being lost unnecessarily. If someone doesn't learn something today, they can learn it at the next stage if needed. The concept of "failure" doesn't even guarantee better future results; it only forces the student to move forward with a heavy heart.

Eliminating the Concept of Final Exams: In the current system, final exams are directly linked to "pass/fail" and "grading." If we eliminate those concepts, the traditional "Annual Exam" becomes unnecessary.

The Philosophy: Every student will finish their academic life alongside their peers. Everyone will be promoted to the same level with equal dignity. A student will remain with their classmates until the end of their education. Pulling someone down is not the job of an education system.

Evaluation and Promotion: Evaluation can be monthly or quarterly and should take place within the classroom. The marks given will only provide students with a general idea of their relative position. These marks will have no "institutional value"—meaning no rewards or punishments will be based on them.

At the end of the year, there can be a final evaluation, but it won't be like the current "Final Exam." Promotion won't depend on it. Everyone in a batch will move to the next grade together. There will be no "Roll Number" based on merit; it could be alphabetical or based on the date of admission.

Centrally Conducted Exams: There is no need for central PEC or JSC exams. The grading done at this stage has no impact on future professional life.

Education Certificates: A certificate from the school stating that the student studied there and participated in evaluations is enough for the primary and junior levels.

Building Teamwork: Instead of grading, the idea that "everyone is good, everyone is capable" should be promoted. From childhood, students should practice "achieving together" rather than individualistic competition.

While grading creates competition, it eventually destroys "team spirit" and can lead to jealousy, conspiracy, and unhealthy rivalry. In a team (Team Work), people fill each other's gaps. We must protect students from the potential damage of being separated from their peers.

Future Leadership: It is a misconception that high GPAs produce the best national leaders. Leaders emerge by getting involved in their respective fields (like politics). A person who "failed" in school can still be a great leader. If leadership needs to be tested through grading, it should be done at much higher levels of education.

Conclusion: At lower levels of education, "perfection" is not required. What is required is keeping the student within the "light of education." When they are old enough to understand, they will decide their own course. The rigid rules of the system should not deprive anyone of education at a young age. A learned nation takes a long

time to build; we should not let the system damage society.

2.2 Secondary and Higher Secondary Levels

The secondary level exists in a position where it can either remain integrated with the school system (Primary and Junior) or be moved to the college level with Higher Secondary education. It is not yet appropriate to finalize this here, so for the purpose of this discussion, Secondary and Higher Secondary are treated together.

Evaluation: Like the primary and junior levels, regular monthly or quarterly evaluations can be maintained at this stage.

Annual Examination: There will be no "Annual Examination" as we currently understand it. In fact, no such formal system will be maintained up to this level.

Instead, like regular evaluations, there will be a final evaluation at the end of the year. However, it won't be treated like a traditional final exam. Marks may be given so students can gauge their own progress, but promotion will not depend on these marks. Everyone will be promoted to the next stage. These scores will have no "institutional role"—there will be no grading or rank-based roll numbers. Roll numbers for the next year will be based on alphabetical order or time of admission. The goal of education is to move everyone forward, not to

hold anyone back. No one will be institutionally labeled as "good" or "bad." The door of potential will remain open to everyone equally, ensuring no student is mentally harmed by "failure" or "grading."

This text is fundamentally against exams—specifically annual exams and centrally organized exams—at all levels, particularly the Primary, Junior, and Secondary stages.

Centrally Conducted Examinations: Currently, the Secondary (SSC) exam occurs after Grade 10, while no central exam occurs in Grade 9 or Grade 11. Then, the Higher Secondary (HSC) exam occurs in Grade 12. If one observes closely, the syllabus for Secondary and Higher Secondary is largely the same, with the latter providing more detail and some additions.

There is no need for two major, hassle-filled examinations side-by-side. Just because this has continued for generations doesn't mean it must continue. We need to see if it is necessary in the changed context. If a large-scale central exam must be taken, it should only be one: at the Higher Secondary level. (The reason for this will be discussed later).

Furthermore, there is no need to change centers for centrally conducted exams. As discussed earlier, teachers can be swapped if necessary, and the same

question paper can be sent everywhere from a central point. These proposals are based on the existing framework, not yet on a futuristic dream.

Central Data Bank: Data for all students will be stored centrally from the primary level and updated at this stage. Higher Secondary results will also be preserved. These are management issues, and time/necessity will dictate the specific implementation.

Grading and Educational Institutions: The current practice of grading educational institutions is even more dangerous. No one wants to enroll in a "bad" institution, and those who do are not well-received. Yet, the inability to provide equal facilities is a failure of the authorities—a responsibility that is being shifted onto others. Some institutions receive excessive benefits while others don't, often due to politics. This grading must stop. Students study the same syllabus and books; a student from a "prestigious" institution shouldn't gain extra social status just because of the building. Education resides in the book, not the institution. One who studies the book diligently will succeed, whether they are in a grand building or under a banyan tree.

2.3 The Context of Practical Education

"Take a beaker; clean it..." Currently, a practical examination system exists for the science stream in SSC and HSC. In reality, this practical education at this level is

rarely useful in life. Vast amounts of money are spent on infrastructure and labor, which is essentially unnecessary. Most students do not engage in such specialized work in their professional lives. Even for those who do, this level of practical training adds little value. This can be considered a waste of resources. Nowadays, these topics can be taught through video presentations or images. It is better not to have practicals at this stage as they do not produce researchers. A cost-benefit analysis of the expenditure on this system versus its actual utility would make this clear. Higher funding and importance should instead be shifted to the university level.

2.4 Admission to Higher Education

It was mentioned earlier that a central exam could be held at the Higher Secondary level. This might be necessary to determine who can enroll where, especially given the current lack of infrastructure. Since everyone cannot be accommodated in their preferred subjects, an exam may be needed to filter students.

Another reason is subject selection. If everyone wanted to be a doctor or an engineer, who would work in other fields?

However, a Higher Secondary exam is only meaningful if admissions are based on those marks. If individual institutions conduct their own admission tests to select

students, then a central Higher Secondary exam is unnecessary. In that case, there is no need for the complexity of adding SSC and HSC marks. Questions must not be out of the syllabus.

Students will complete their school/college courses up to Higher Secondary. Afterward, they will appear in competitive exams for higher education. Those who neglected their studies in the past must fill their gaps through their own responsibility. The education system will not steal years from anyone's life.

2.5 Professional Life and True Evaluation

The relationship between education and professional life is the most important. A student's success or failure is ultimately tied to their success or failure in their career. A student learns for their own need, not for the institution or society. Society benefits through this process of mutual interdependence.

The real competitive exam should occur when a student enters professional life. Everything before that is preparation. Both the job seeker and the employer give their best effort at this stage. One side strives for employment; the other strives to hire the best candidate. Therefore, the best evaluation should be based on the needs and efforts of both parties. This is the appropriate time to judge "good" or "bad." The role of the educational institution is simply to ensure that all peers have an equal

opportunity to reach this stage together.

In a sense, school-life exams have no direct goal; they are conducted with the indirect goal of future employment. Given the frustration and harassment faced by students and parents due to constant exams, it is better to have one major evaluation during job recruitment. Employers will select candidates based on their own interests and needs. This is true evaluation. To assist in this, grading-based evaluation could be introduced at the higher education level (post-Higher Secondary) to help employers with initial screening. It is unnecessary in lower grades.

Even in professional life, people learn from their colleagues. Training provided by the organization and on-the-job experience are vital. Therefore, having perfect theoretical results in school is not that important. Acquiring general knowledge of the subjects is what matters. If someone cheats themselves, they must make up for it later if they want to do well.

2.6 Reality

Millions of people, from children to the elderly, eat every day. If we consider just the act of eating, it becomes clear that there is a need for the flow of money in every sector. Every person has established a way to earn money, if only to afford their meals. When survival is the primary question, rules, systems, and ethics often take a

backseat.

The child who is a student today must earn for their food one day. Where are the jobs? Who will provide them? Many of today's students might have to run coaching centers just to survive. If we stop coaching, where will they go? If we stop the note-book business, where will those people go? We cannot snatch the food from their mouths until an alternative is created. We must innovate. Regardless, it is urgent to reduce the unnecessary pressure on children in the current system.

Ideas n views by A Z M Alamgir

Part Three: A Vision

(Dream or Imagination)

The proposals mentioned above were made considering the existing system. However, the future "dream" regarding exams is different. If this dream ever comes true, the above proposals will no longer be necessary. The vision is this:

A boy is waiting in a small dinghy boat with a fishing rod. Sitting in the shade of a tree by the river, he is playing a game on his mobile phone. He crosses each level of the game and sees his score.

The day he finishes all the levels, he receives a certificate with a complete score. According to the syllabus or plan, if he finishes the required number of "games" for the year, he receives a completion certificate for that year's course.

Through "gaming," a student will be promoted from one level of education to a higher one. If help is needed, they can seek assistance from specialized online institutions by paying a fee—to successfully complete the level. Education will be transformed into computer games.

Students love playing computer games. There will be subject-specific games for each grade. Each chapter of a textbook could be a level in the game. When all levels of

a subject's game are passed, the study of that entire book is considered complete.

This system would free exam results from the influence of human error. It could be adopted for lower classes. Participation would be open; whenever someone finishes, they pass. Scores would be stored centrally, and certificates would be issued based on the level achieved.

Reader, this writing is merely a concept. (Written in 2017)

Ideas n views by A Z M Alamgir

2. Old Home and Islam

I recently saw an advertisement on television claiming, **"There is no place for old homes in Islam."** Hearing this left me deeply pained.

Everyone has the right to express their own interpretation, analysis, or opinion on a subject. That is perfectly fine. However, when such claims are made in the name of **Islam**, the matter is no longer limited to a small circle; it reflects upon the entire Muslim world.

When a decision is pronounced in the name of Islam, it is, by extension, being made in the name of **Allah**. This raises a fundamental question: does any single individual or group have the authority to impose prohibitions in the name of Allah? Are those who consider themselves qualified to issue verdicts in the name of Islam certain

that they are not mistaken? At one point, a group of people declared English education haram (prohibited); at that time, they were considered the most "educated" voices on the matter. In a civilized society, everyone has the right to an opinion—but this remains just that: an opinion.

Though the context differs, we find guidance in the following verse of the **Quran**, where even the Prophet (PBUH) was discouraged from declaring "prohibited" what Allah had not:

"O Prophet! Why do you prohibit... what Allah has made lawful for you?" (Al-Quran 66:1)

Has Allah directly prohibited the concept of old homes? When something is forbidden in the name of Allah, it must be supported by the Quran. To do so in the name of Islam, it must be backed by the Quran or Hadith. Therefore, those broadcasting such advertisements should cite specific Hadiths, as there is no direct instruction regarding this in the Quran.

Furthermore, was the concept of an "old home" even present in society when various laws and prohibitions were being revealed by Allah? If the concept did not exist then, the question of it being "prohibited" at that time does not even arise. If it wasn't prohibited then, we must assume it is being prohibited now by us, not by Allah.

When a verdict is given in the name of Islam or Allah, it applies to the entire Muslim world. For instance, the Quran forbids the unjust killing of a human being. This is a clear, universally accepted prohibition with no room for disagreement. But if old homes are not specifically prohibited in the Quran or Hadith, such propaganda only spreads confusion within the Muslim community.

Context and Compassion

When a directive is issued in the name of Allah, it conceptually applies to all of humanity, as He is the Creator of all—regardless of whether one believes in Him or not. However, the circumstances and needs of all people in the world are not identical. Therefore, Allah never imposes prohibitions without considering the human condition.

Nowadays, many over-enthusiastic individuals post against old homes on **Facebook**. Most of them do not think deeply for themselves; they simply follow a trend. If they do think, they do so from their own socio-economic perspective. They fail to view the situation from the standpoint of a person in distress because they haven't witnessed such hardship themselves.

What was suitable for the rural, joint-family structure of the past may not be feasible in today's urban, nuclear family structure, where every member is engaged in various institutional jobs. Many factors are involved here:

the mutual relationships between family members, and the role of progress in society, science, and technology. Technological advancement changes social and family structures. As these structures evolve, new necessities arise, and old systems fade away.

The Role of "Necessity" in Islam

Old homes have pros and cons depending on the time, place, and individual. However:

1. **It is not a prohibited matter:** It is not related to any criminal activity.

2. **It is a modern necessity:** In the changed socio-economic landscape, it has become a need for many.

Therefore, it is better not to claim that there is "no place" for old homes in Islam. Doing so inadvertently diminishes the vastness of Allah's mercy, as a person in a desperate situation cannot follow such a rigid verdict. Consequently, they may appear as a "violator" of Allah's command simply because of a flawed human interpretation.

Just as lava finds a path to erupt even from beneath the earth, Allah has provided a way, a solution, or a provision for everything. Where there seems to be no way, He creates one.

"...And whosoever fears Allah and keeps his duty to Him,

He will make a way for him to get out (from every difficulty)." (Al-Quran 65:2)

For those in distress, an old home is such a way or provision. **Islam is a religion of breadth and progress.** Islamic guidance offers flexibility for those in trouble. Islam does not encourage stagnation caused by rigid rules. Instead, it provides paths to keep society moving with justice, prioritizing human necessity.

The following verses demonstrate how Islam shows flexibility regarding rules. Although the contexts are different, a thoughtful person will understand the underlying essence:

"...Allah intends for you ease and does not intend for you hardship..." (Al-Quran 2:185)

"He has only forbidden you... but whoever is forced by necessity, neither desiring it nor transgressing its limit, there is no sin upon him..." (Al-Quran 2:173)

The verse above prohibits certain foods, but if someone is forced by circumstance to eat them, it is not a sin. In that specific situation, the prohibition is lifted.

"...And if you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allah does not want to place you in difficulty..." (Al-Quran 5:6)

There are specific rules for ablution (Wudu), but if water

is unavailable, an alternative is provided. Allah does not want to impose a burden; He keeps an alternative path open when there is no other way.

"...But whoever is forced by necessity—neither desiring [it] nor transgressing [its limit]—then indeed, your Lord is Forgiving and Merciful." (Al-Quran 6:145)

If someone is forced to do something otherwise prohibited due to a lack of options, it is not considered a transgression.

Conclusion

Allah has provided alternative arrangements for every situation. Even a prohibited act can be considered under the weight of necessity (though one must strive to avoid it if possible).

A necessary facility like an **old home** does not fall under prohibited acts at all. It is not an illegal or criminal arrangement, nor does it have any connection to sin. On the contrary, for those in distress, it is a necessity or even a blessing.

People turn to old homes out of desperation. Similarly, children are sometimes forced by extreme circumstances to place their parents there. Propaganda against old homes socially endangers the already vulnerable and those without support. It subjects those who are forced to seek shelter there to social stigma.

Humiliating the distressed or pushing them into further hardship is not the work of any religion—and certainly not Islam.

The question remains: do those who campaign against old homes not understand these points? Surely they do. So, where does the disagreement lie? My goal is not to speak for or against the issue, but to seek the truth. We must try to understand the logic of those who oppose old homes as well.

Those who campaign against old homes do so in the name of Islam. Therefore, to understand their logic, we must examine the instructions of Islam on this matter. The primary source of Islamic guidance is the **Quran**.

The Holy Quran contains no direct instruction regarding old homes. However, it contains several verses regarding parents, the essence of which is captured in the verses cited below. The Quran commands kindness toward parents:

"...show kindness to parents..." (Al-Quran 4:36)

"...that you be kind to parents..." (Al-Quran 6:151)

"And lower to them the wing of humility out of mercy..." (Al-Quran 17:24)

"And if you [must] turn away from them [your parents]... seeking mercy from your Lord which you expect, then

speak to them a gentle/reasonable word." (Al-Quran 17:28)

"And We have enjoined upon man goodness to his parents..." (Al-Quran 29:8)

"And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents..." (Al-Quran 31:14)

"And We have enjoined upon man, to his parents, good treatment..." (Al-Quran 46:15)

On the other hand, ill-treatment of parents is strictly forbidden:

"...and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], 'uff,' and do not repel them but speak to them a noble word." (Al-Quran 17:23)

There are also instructions to spend for one's parents:

"They ask you, [O Muhammad], what they should spend. Say, 'Whatever you spend of good is [first] for parents...'" (Al-Quran 2:215)

Furthermore, children are instructed to pray for their parents:

"...say, 'My Lord, have mercy upon them as they brought

me up [when I was] small.'" (Al-Quran 17:24)

Almost all verses regarding parents in the Holy Quran have been cited above. None of these verses support the claim that "there is no place for old homes in Islam." If those campaigning for this view have any sources from the **Hadith**, it would be better if they presented them alongside their claims. For something to be declared haram (prohibited) or halal (permissible), it must be established through the Quran or Hadith. While a group or authority may reach a decision based on opinion, it must be noted that opposing opinions also exist. Therefore, it is better not to issue or promote such verdicts in the name of Islam.

The Psychology of Opposition

Those who speak against old homes are not actually speaking against the institution itself; rather, they are speaking against the fear of potential misconduct by children toward their parents. They oppose old homes because they assume the existence of such a facility provides children with an "opportunity" to send away their helpless parents. They view sending parents there as inherently ill-treatment. They believe that if such a system did not exist, children would be "forced" to keep their parents with them, which they define as good treatment.

This attempt to force "kindness" through a lack of options

stems from an attitude of extreme outward devotion. While this sentiment is easily accepted and praised by simple-minded people in society, it is essentially an attempt to mandate behavior intellectually.

Those who hold a negative view of old homes assume that placing parents there is an act of cruelty, heartlessness, and ingratitude. But have they considered that a child "forced" to keep parents at home against their will might also practice a hidden form of ill-treatment? If someone wants to mistreat their parents, they can do so even while living under the same roof. Should we solve a problem through artificial compulsion or through a solution that is spontaneously acceptable to all? "Forced" kindness is hollow; it lacks soul and genuine consideration. It is often just an attempt to gain cheap popularity.

The Necessity of Modern Life

Today, many are forced by the demands of their jobs to leave their infants with domestic help, locking the house from the outside. This is far more risky and could be seen as neglect, yet people do it out of necessity. Similarly, some people are forced to seek the help of old homes for their parents. This is actually less risky than the previous example, as proper management can make the experience comfortable and dignified.

In today's world, an old home is a necessity—a necessity

whose fulfillment carries no sin. In fact, if understood correctly, it can be an act of virtue.

Individuals across the world face millions of different problems. No one person can know everyone's hardships, and one single solution cannot fit every problem. If it could, the Creator would not have provided such a vast variety of foods for our nourishment. Beyond mere likes and dislikes, different foods have different utilities for different bodies and minds. Whatever is suitable for an individual is what should be applicable to them.

In this diverse world, there are people who actually prefer this arrangement for their own old age. Why they feel this way is not the subject of this discussion, but it is a matter that could be researched separately. However, Allah's guidance is eternal! Worldly interpretations and experiences may vary from person to person. For some thoughtful people, a beautiful old home might be a "dream destination." Even if their numbers are small today, who is to say they won't increase? Everyone has the freedom to choose their preferred place. If old homes are declared "prohibited," how can people exercise that choice? Staying in one is neither indecent nor illegal, nor is it a criminal act.

Finding the Best Solution

Many parents live in suffering even while staying with

their children. If living in an old home provides a relatively better life and is beneficial for everyone involved through mutual and spontaneous consent, what is the harm? But for that to happen, the old home must exist. Declaring it prohibited closes that door.

For a working child, placing a parent in an old home is often better than leaving them lonely in a room all day. These facilities offer nursing care and the company of peers. Many parents living at home don't even see their children's faces all day.

Consider an only child who has to move abroad for a career. For their dependent parents, the concept of an old home is not bad. For those who did not earn through illegal means or build multiple houses, or for those who are childless, it can be an excellent refuge. The benefits are endless.

If desperate, parents could be left with a relative, but that is very similar to an old home—and often creates even greater problems. Those who have experienced it know. Therefore, it is best to let everyone think for themselves when solving their problems. We should not impose rigid "do's and don'ts." Pushing the distressed into further hardship cannot be the intent of religious law.

Those with their own conscience and judgment are not disturbed by such propaganda. However, the majority of

people—who simply follow others—fall into trouble because of these messages. Even the former group becomes socially embarrassed by the behavior of the latter. This happens because of unnecessary and inconsiderate statements.

Placing parents in an old home does not mean they are "severed" from their children. Those destined to be severed are severed even while living together. In this age of advanced communication, we cannot view old homes through an archaic lens. The future will bring more change and improvement. But since Allah's guidance is eternal, it is best not to speak on His behalf in a way that limits mercy.

It is incorrect to view old homes as places of suffering. Any perception of them as such usually stems from a lack of facilities or poor management. Such issues of poor governance exist everywhere, from hospitals to other institutions, and they must be corrected—but the concept of an old home itself should not be prohibited. On the contrary, these places offer an opportunity for peers to live together in a joyful environment. Instead of banning them, we should focus on how to improve their facilities and management.

Guidelines could be established to determine the kind of environment an old home should provide, with regular monitoring to ensure compliance. Improvements can be

made in areas such as high-quality living and dining environments, entertainment facilities, reading spaces, professional nursing care, advanced medical facilities, and ease of communication and visitation for families. We could even explore creating work opportunities for those who are interested. For the destitute, arrangements could be made for free or low-cost stays. Those with the requisite skills could offer consultancy services from there, using their knowledge and experience for the welfare of society while earning an income.

In other words, no one living in an old home should feel helpless, neglected, or isolated from their children, nor should children feel that their parents are distant or being ignored. Negative propaganda is responsible for instilling negative thoughts about old homes in people's minds. A picture of a grieving mother in an old home does not tell the whole story, and such an image should not be a reason to shut down an entire institutional system. It is equally possible to show pictures of parents suffering while living in their children's homes.

What matters is how we perceive and present a subject—how it is introduced into society, into people's minds, and into the brains of children. If we do not view a subject negatively, it will not gain a negative reputation, and its benefits can be realized. If each of us plays a positive role,

this progress will be accelerated.

If the concept of an old home is made honorable, dignified, and socially acceptable, these problems will vanish. For example, no one speaks this way about daycares or childcare centers; therefore, no one thinks that sending a child there is an act of neglect or cruelty. With a beautiful environment and proper care, placing parents in an old home would not be seen as neglect. However, this does not mean that parents must be kept in old homes during their old age. It can certainly be said that it is better to avoid it whenever possible.

It is better not to spread negative ideas about a good and necessary initiative. If someone personally dislikes the concept, they can express their opinion, but it is better not to do so in the name of Islam. Proclaiming such views in the name of Islam hurts the religious sentiments of thoughtful people. If negative perceptions are not spread, people will learn to embrace the necessary concept of an old home. It can become a blessing for solving a family's problems.

Undoubtedly, keeping parents with oneself is the best way for a child. Efforts to create awareness and encourage children to keep their parents with them should continue. This step (the old home) should only be taken when there is no other way. Considering the needs of those in distress, it is best not to call it haram or

prohibited in the eyes of Islam. It is not a criminal activity that warrants prohibition.

The Holy Quran instructs us to treat parents with kindness. There is no condition stating that this kindness must only be shown while they are in one's own house. Many people treat their parents with kindness even while living far away in a foreign country. Conversely, it is possible to mistreat parents while they are in the same house. Kindness or unkindness is not actually linked to the old home; it is a matter of personal education, behavior, and mutual relationships.

We should discourage the neglect or lack of care for parents, not the old home itself. The situation should not be like "cutting off the head because of a headache." Alternative options must exist.

"Parents" is a sensitive subject; every person is emotionally connected to this word. It is easy to stir human emotions regarding this topic. One can easily win hearts by speaking of respect, affection, care, and love for parents. Most people do not try to understand the truth; they are ready to follow a wrong path when driven by emotion. Truth can be suppressed with emotional speeches, and the clever exploit this. Even if the words of truth sound harsh, their result is sweet. Truth often remains buried under the emotional provocations of a few.

If one studies the Quran with deep focus, it becomes clear that Islam does not ignore emotion, but it places truth above everything else. It is very easy to build public opinion against this writing using emotional rhetoric. Nevertheless, there is no room for misunderstanding or misrepresentation. Emotion is important up to a certain point, but after that, truth is bound to prevail.

This writing does not advocate for the neglect of parents; rather, it calls for greater care. It advocates for keeping all doors of opportunity open. While it discourages placing parents in old homes as a first resort, it suggests this path can be taken if it is beneficial for everyone and if the parents are satisfied or consent given the circumstances. But for that, the old home must exist. If it is abolished entirely, the alternative path is blocked. This writing calls for increasing the care, facilities, and quality of old homes, making them attractive and well-managed.

In the future, Allah might establish a time or a system where everyone moves to an old home in their old age. Old homes could become like a dream! We do not know; Allah knows. His command is eternal! If we campaign against them now, what will happen to the dignity of those eternal words then? One must understand Allah's guidance through thought and the realization of truth, not just through emotion.

One cannot survive by denying necessity. An old home is

now a necessity. Someone may personally deny this necessity, but denying it in the name of Islam or Allah hurts the religious feelings of others because there are strong arguments in its favor. Many people like the concept for themselves. Moreover, it is not forbidden in Islam, nor is it a criminal matter.

Nothing can be bound by the same rules forever. Time and circumstances dictate what must be done. This is the teaching and guidance of Islam. Declaring a necessary matter prohibited in the name of Islam out of emotion belittles Islam and makes it controversial. It causes resentment among those in distress. Islam does not block any path or means unless it is clearly evil, obscene, or immoral.

According to the guidance of the Holy Quran, it is essential to have old homes as an alternative arrangement for the comfort of parents. The number of old homes needs to be increased and spread everywhere. To free distressed parents and children from their hardships, the old home is a vital concept. This concept must be made socially acceptable. It is not prohibited in Islam; rather, its status should be held high. Steps must be taken to make old homes more joyful and comfortable for the elderly.

We followed what we knew to be true yesterday. We must follow what we know to be true today. In the future,

we must move with whatever truth emerges. We must adapt to the changing nature of Allah's creation while avoiding evil. This is submission. This is the teaching of the Quran. There is no complexity in the Quran's teachings; complexity arises from human interpretations. Although the context is different, we find guidance in the following verse:

"Say, 'Have you seen what Allah has sent down to you of provision of which you have made [some] lawful and [some] unlawful?' Say, 'Has Allah permitted you [to do so], or do you invent [something] about Allah?'" (Al-Quran 10:59) (Written in 2017)

Ideas n views by A Z M Alamgir

3. Politics

Various philosophies exist in society regarding life and the world: Capitalism-Socialism, Democracy-Autocracy, the philosophy of the believer vs. the non-believer, Theism-Atheism, and many more. For every philosophy, there is an opposing one. Each claims to represent truth, correctness, and justice.

The perception of truth and justice varies from person to person. Consequently, every philosophy gathers a following, allowing groups to accumulate power. To establish their version of truth and justice, these opposing forces eventually enter into a direct confrontation.

Despite so many forces existing in the name of truth and justice, why do injustice and falsehood still persist? How is the act of deviating from the truth made possible?

Injustice or deviation from truth is made possible primarily by **"Knowledge."** Without the intricacies of

sophisticated knowledge, committing a complex injustice is difficult. Knowledge is like water; just as water takes the color of its container, knowledge takes the "color" of the side it serves. It speaks for everyone, and it speaks against everyone. Knowledge speaks of justice, yet refined knowledge also makes the subversion of justice possible.

Knowledge makes the creation of computer programs possible, but that same subtle knowledge produces viruses and enables hacking. Because of knowledge, a judge can present compelling arguments to justify a verdict for either the plaintiff or the defendant. This is why the inner cry of the victim must ultimately return to the Supreme Creator in search of Absolute Truth.

"...and to Allah do all matters return [for decision]." (Al-Quran 2:210)

Knowledge makes one a believer; it also makes one a non-believer. Knowledge is man's driver. Man understands things exactly how knowledge explains them. Knowledge is vital at all times, and both believers and non-believers utilize it equally.

Fundamentally, a human being is like an **empty box**. Whatever is put inside in the name of knowledge, he digests it. Then, he begins to move based on the strength of that input. In that sense, neither the believer nor the

non-believer, the theist nor the atheist, is personally "at fault." The root cause lies in the type of knowledge that has been poured into the empty box.

The primary medium for inputting knowledge is **"Education."** Thus, education is the driver of knowledge, whether institutional or non-institutional. As a person's education is, so does their knowledge inspire them to act. This is why, even while believing in the same philosophy, one person may save a life to establish it, while another may take a life.

Knowledge finds logic in all directions. Therefore, the heavy responsibility of deciding between good and evil rests on the bearer of knowledge—the "Knower." In other words, it rests on the believer or the non-believer, the theist or the atheist themselves. Knowledge points out all paths, but the responsibility of choosing the path lies with the knower. Consequently, the results obtained belong to the knower alone.

"...And every man's fate We have fastened on his own neck..." (Al-Quran 17:13)

Education builds the knower, whether they be just or unjust, believer or non-believer. Therefore, the responsibility for the results of the knower's actions lies with education—or rather, with the creators of the education system.

Education creates the "knower," but that same education is often twisted and trampled by the knower's own hands. The force that tramples education is **"Self-interest."** When the knower pursues self-interest, education is disregarded.

Sometimes decisions, sometimes philosophies, sometimes influencers, and sometimes knowledge act as the driving forces of humanity. These are ideological, philosophical, or theoretical concepts. But in reality, man's true driver is **Self-interest**.

- To achieve self-interest, one needs **Money**.
- Money goes to those who hold **Power**.
- Who holds power is determined by **Politics**.
- Politics is defeated by those who have **Strength (Might)**.

The Dynamics of Power and Politics

The core reality is: **"Might is Right."** To survive, one must bow to a greater power. If one cannot endure that, they must emerge as a greater power themselves. If defeated, one must also be mentally prepared for destruction.

When a single superpower emerges and there is no equal opposing force, the balance of society is destroyed. Out of self-interest, the powerful can easily organize acts of injustice or untruth. The powerful then attempt to

establish that injustice as "justice" and that untruth as "truth."

The reality is that injustice and falsehood enter the world through self-interest. When a single superpower dominates, the entry of falsehood becomes easy. In this state, Truth and Falsehood stand face-to-face. In fact, they are forced to face each other because one group becomes oppressed. The oppressed then emerge with new logic, new theories, or new philosophies and engage in accumulating strength. What is wrong with that? To survive, the oppressed must gather strength. Otherwise, humanity must find a just and long-term solution to this problem.

No philosophy or theory will be established as a bearer of truth unless people step forward to implement it. But as soon as a group of people steps forward to establish something, an opposing side naturally arises.

The opposing side engages in establishing a different opinion and path. All of this happens due to self-interest. Consequently, the "game of politics" begins between two sides—either Truth vs. Falsehood, or Truth vs. Truth (as perceived by each side). It begins with philosophy and ends in self-interest; or it begins with self-interest and rides on the shoulders of various philosophies.

Before politics, truth, theory, and philosophy all bow down. If something falls into the game of politics, its

establishment and implementation lie in the hands of politics. This arena is the place of extreme reality. This alone appears as the "Practical Truth." No matter how much theory is discussed, it is ultimately for the people. And at the final stage of the political game, man exerts all his power to either establish or uproot something.

Conceptually, politics is not a profession. Politics is an inevitable and undeniable condition of managing creation. It is something that arises automatically alongside the performance of an action. It cannot be avoided. Any conscious person can become involved in it in any field; one does not need to be a "politician" by trade. The very requirement of managing the activities of creation draws man to this path—whether in the small sphere of a family or the large sphere of a nation.

Not just in theory or imagination, but in reality, politics is the source of power or the driver for implementing anything. The ultimate inevitable consequence of this process is **"Conflict."** Discussion is possible, but for that, human consciousness must be elevated to a much higher level.

Conflict occurs in politics. Conflict happens to establish the new and uproot the old. Conflict generates power. That power establishes the truth. Truth drives everything, just as the conflicting force generated in an engine drives the piston. Subsequently, everything connected to the

piston moves in a determined manner.

The fundamental task of politics is to establish and uphold the truth. This is not an idealistic statement. The process provided by the Creator is such that in the game of politics, the truth must eventually emerge. As long as it doesn't, the game continues.

In politics, people are incredibly active. Minute analysis of controversial issues continues. What is often perceived as "mud-slinging" between two sides is not actually just mud-slinging. Due to a lack of civilization, it appears that way. If only certain words and distorted facial expressions could be avoided, the same discourse would be considered "civilized."

In politics, through debate or mutual "mud-slinging," the truth is essentially dragged out. Hidden matters are revealed to the public. Without this game, the common man would never know the truths hidden within the upper echelons. For this reason, it is the greatest of duties and responsibilities—because politics unearths the truth. And the truth found is what points people to the right path.

"...And he who brings the truth and believes in it—those are the righteous." (Al-Quran 39:33)

The Emergence of Truth through Conflict

Humans have a central attraction toward truth and

justice. Because of this, people remain intensely active, divided into groups and sub-groups to establish justice against injustice. As long as the truth is not clearly revealed, the game of politics will continue. Only when the truth becomes clear does one side take the initiative to use force, if necessary, to expel the other. They take initiative at this stage because, at this moment, truth and justice gain immense strength against injustice—meaning they gain the support of the common people. The process is as follows:

One group wants to secretly loot an interest or advantage through tricks and strategy. But the deprived group reveals that hidden truth. Fundamentally, the deprived side is aware of that advantage and they, too, are secret claimants to it. But when they are deprived, or see the possibility of being deprived, they expose the hidden truth. Truth is not always revealed for the sake of truth; sometimes it must be revealed because of the "twist" in the process. This is the handiwork of the Creator or Nature. He has placed man within this process. Even if an individual doesn't want to fall into it, they must do so as a conscious part of society.

However, the reality is that under the guise of justice, everyone carefully nurtures their own self-interest. To achieve self-interest, they apply subtle knowledge. This is how "dirtiness" enters politics. Yet, it is also true that because man applies this subtle knowledge, the political

environment remains temporarily calm. This is "Adjustment." Otherwise, politics would be constant and perpetually conflicting, either for truth and justice or for self-interest. In that case, we would return to the same theory: "Might is Right." Civilized life and peace would not exist in the world.

Civilization and peace survive for two reasons: either due to the total bowing of the head before power, or because at least one side accepts this political "adjustment." In reality, it is not "accepting," but being forced to accept. Ultimately, the theory "Might is Right" holds true.

In the brutal game of reality, the defeated side should technically be obliterated. But politics allows them to survive with some dignity. The defeated side accepts their loss—they are forced to. As a result, temporary peace prevails. The freedom that a large portion of common people enjoys in the name of "free discussion," or the independent mindset they display, is only possible because one side in the political arena has accepted defeat. Otherwise, everyone would have to survive by constantly facing off against power. A victorious side is never ready to tolerate direct opposition, for strength and power are in their hands. Everyone’s survival is merely their magnanimity! If the powerful ever stop showing that magnanimity, it results in a "game of blood."

Politics as a Collective Power

Politics holds the collective power of the people and uses it when necessary. It has the freedom to use every strategy required to establish justice. This comes from the collective consent of the people. Not just the people—Nature, or in other words, the Providence or the Creator, grants them that absolute power for a period of time. This, too, is a test.

Why is Nature or the Creator mentioned here? Because who will lead in politics is determined by the mutual pressure of different sides. This is not under any single person's control. It is the result of the manifestation of the collective human will. The life, world, society, environment, nature, philosophy, temporary situations, and the mental and physical health of decision-makers all influence this collective will. It is a calculation hard to balance; to find its source, one must go back to an "unseen power" or the Creator.

When politics deviates from its fundamental task—that is, when it becomes polluted or follows narrow self-interest away from the truth—Nature takes its own measures. Not through miracles, but by using people, Nature sets everything right. The Earth, Nature, Man, and the World are created within that law. As soon as injustice is sensed, changes begin to stir within people. When it crosses the limit, a powerful opposition arises. The established ruler or philosophy falls. All programs, formulas, and

commands are thus automatically authored by the Creator. The formula itself is the Truth. These become automatically active between Nature and Man.

"We have not created the heavens and the earth and what is between them except with truth..." (Al-Quran 46:3)

This world is created with truth. There is no way for it to go outside the truth. It will rush toward the truth, just as a small drop of water rushes at high speed to join a larger body of water. Even if there is a deviation, truth will be established. Even that deviation occurs due to some truth or law. However, not everyone analyzes every law. One who is able to understand this will not deviate from the truth for any greed. He can see the future and is fully aware of the consequences. Yet, holding oneself to the path of truth is difficult.

Every follower of a philosophy that appears in politics considers themselves to be on the side of truth, correctness, and justice. No one wants to or can bow to another. In such a situation, who is truly on the path of truth becomes uncertain. The sides face off, and it is desirable that they do so. Otherwise, reaching the truth would be a distant dream, and the world would be covered in injustice. This is Allah's management process.

"...And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief..."

(Al-Quran 2:251)

A political face-off is only possible when both sides are capable of creating equal pressure in politics. Consequently, until one is established, truth and falsehood can both be called "two truths." Because who is standing on the path of truth is uncertain. Both sides have the possibility of being the truth. Even if one side appears false to the other, each considers themselves the side of correctness, justice, or truth. In reality, the sense of justice works in everyone. Moreover, everyone has strong logic for their own self-interest. As a result, "Absolute Truth" remains elusive. What we witness is **"Relative Truth."**

In reality, truth and falsehood are determined by the victory or defeat of the opposing sides. Everyone claims to be on the side of justice and truth. No one is certain who the truth is. In an underdeveloped society, the victory or defeat in a conflicting political struggle—or in a developed society, the majority opinion through the democratic process—determines the "Temporary Truth." That is, the victorious side emerges as the truth. It is said "emerges as the truth in the context of time" because Absolute Truth is difficult to perceive and determine. In the game of power, the defeated side may still consider themselves the side of justice. Therefore, it is not Absolute Truth; "Temporary Truth" depends largely on the current environment. In whatever way it happens,

truth temporarily leans toward the side of majority and strength in the contemporary period. With the change of circumstances over time, the opposite force may also emerge as the truth.

Since it is uncertain which side will win, the recognition of the "side of truth" beforehand remains uncertain. In a divided society, different sides take positions at different poles, like magnets. On all sides, there are people of knowledge and understanding.

Truth and Falsehood, facing each other, want to uproot one another. In reality, this is never possible. If one side is uprooted, another opposing side will arise in a new form and a new name. They will not be obliterated; they will survive by changing form and will wait for the right time. If the "Temporary Truth" makes a mistake, it will fall. These are the conditions of creation—authored by the Creator Himself. In this way, He keeps truth and justice established through the hands of everyone. He could have chosen not to do this if He wanted. The Creator Himself did not do that.

"...And if Allah had willed, He could have made them [of] one religion [i.e., a single nation], but He admits whom He wills into His mercy..." (Al-Quran 42:8)

He has made one a test for the other. This test is a process—a process through which He keeps truth

supreme. This matter is extremely important. Among those who do politics, only those who are truly involved with the management of the world or who know and understand the inner workings can realize or perceive the importance of this matter with their hearts.

"And were it not that mankind would become one community [of disbelievers], We would have provided for those who disbelieve in the Most Merciful, for their houses, ceilings of silver and stairways... and ornaments of gold. But all that is nothing but the enjoyment of worldly life. And the Hereafter with your Lord is for the righteous." (Al-Quran 43:33-35)

Upholding the truth is the primary task of politics and human life. All other tasks are secondary. If one day it were possible for one side to completely uproot the other—which is unknown whether it is possible without the approval of the Creator or Nature—the world would become still and silent. The character of the atom, the molecule, the electron, proton, neutron, or any unit of energy would have to be rewritten that day. (Written: 2017)

4. Free Thinking and Free Expression

I wish to express my thoughts freely. I want to continue expressing them. This should be the natural rule of society. The Creator's creations will constantly arrive; they will observe and explain, and then they will depart. Then others will come, and they too will depart—just as blood cells come and go. It is a process.

Observing diverse subjects in this world and providing explanations or opinions is a form of responsibility. It can be said to be one of many core tasks, much like "reporting." A good report is also a good diagnosis of a social or overall condition. Diagnosis helps move work forward. The more opinions are published, the more the good and bad aspects of a subject will emerge from different perspectives. This makes decision-making for moving toward progress accurate and easy. If this is hindered, the process is prolonged. Therefore, the rule of

free thought and free expression in society should remain unrestricted.

It is very painful that humans, upon coming to this earth, cannot always freely express the thoughts emanating from within them. Family and society often stand as obstacles. These entities discourage new thinking. They prefer sticking to established ways, focusing only on how to advance within current frameworks for comfort and convenience.

Just as a restaurant menu is published and people choose what they like, the opportunity for all thoughts to be published must be unrestricted. Whoever likes something will accept it; otherwise, they will reject it. The thought accepted by the majority will lead, and that is what is beneficial.

Those who block the free expression of new thoughts often try to force their own ideologies onto others. These people are either educationally and mentally backward or self-interested. They fear damage to their established interests. O Allah, grant everyone an environment to express their thoughts freely. Amen.

Even a "bad" thought needs to be expressed freely. Otherwise, this thought will remain unexpressed and circulate for generations. It will keep returning, taking on larger, more prominent, and complex forms. To

understand and eradicate "evil," it must first be allowed to be expressed.

Freedom of expression must exist in society regardless of whether a thought is "good" or "bad." This has long-term benefits. One who is temporarily "bad" will want to indulge in bad thoughts. Identifying such individuals is also a specific necessity. If this identification process is easy, subsequent corrective work becomes easier. Therefore, expression must be allowed regardless of quality. However, that which is "Excellent" cannot be shaken.

"The Excellent moves with the Inferior in peace,

But the Mediacre is he who keeps his distance."

The truth is—one can never become "Excellent" without knowing, understanding, and harboring truth within the heart.

There are similarities in perspective among people, but there are also differences. The similarity between "Likhon" (the author) and a hypothetical "Kalimullah" is that they both love the Prophet. The difference is—upon hearing a slur against the Prophet, a blindly loving Kalimullah has caused damage to life and property on the streets. This behavior, though stemming from love, is unacceptable even to Allah. This is because it belittles Allah, the Prophet, and the religion. It sends a wrong

message about the behavior of religious people. It makes it seem as if one wants to bring people to religion through force. People should come to religion by knowing, understanding, and being overwhelmed by an internal attraction!

Where did those making slurs find flaws? Why are they behaving this way? Finding the answers to these questions and taking necessary steps is the correct behavior. Instead of stopping the slurs, they need to be brought to light even more. It is necessary to know where the grievances exist in society. This is the **Diagnosis**. This is why free thinking and free expression are vital. Accurate diagnosis of a disease is essential for correct treatment.

One who has courage and knowledge, and who knows and understands the truth correctly, will not be perturbed by the behavior of ignorant people. He will express the truth with proper knowledge and attempt to remove people's misconceptions. But he who does not know the answer, or does not correctly understand the truth, cannot find a way. Therefore, he wants to remove the opponent from the earth. Is it possible to solve the problem this way? How many opponents will you remove? Countless more will be created! These too are the games of Allah; He tests mankind.

"...that He may test you [as to] which of you is best in

deed/behavior." (Al-Quran 11:7)

There are similarities in perspective, and there are differences. This is where the difference between Likhon and Kalimullah lies. Without free thinking and freedom of expression, it is impossible to bring out the different realizations of different individuals.

One realization is—some people consider only themselves to be religious. If someone doesn't agree with them, they consider them irreligious. On the other hand, some people, despite being on the path of truth and justice (the core message of religion), are labeled "irreligious" by those recognized as "religious" in society. In being resentful toward these "religious" people, it starts to look as if they are becoming resentful toward religion itself. Thus, truly religious people are being harmed by other "religious" people. Whether nurtured from their own individual "creators" or the one same Creator, certain well-known religious people are pushing others away from religion through their wrong behavior and speech. (Written: 2013)

5. Decision and Religion

Management as a subject is quite interesting. When I first studied Management, I found great joy in it. We perform hundreds of tasks every day, but we never analyzed the managerial process of completing a task by breaking it down. Henri Fayol showed us that. First, we plan the work, then organize everything necessary, provide leadership, provide motivation where needed, and take necessary steps to keep the entire task under control.

I felt the same way while studying Statistics. We make hundreds of decisions every day, but we never analyzed it by breaking it down to see that we make these decisions by moving through a specific process.

Statistics is a method that helps us in decision-making. In other words, when we make a decision on any matter, we must pass through this statistical method.

When making a decision, we first collect all necessary data related to the subject. Then, we organize the obtained data according to a rule—this is called **Data Processing**. When we present the organized data in

various ways, we make a decision based on that presentation.

In the decision-making process, data collection plays a vital role. A decision taken can be wrong due to incorrect data. The more accurate and complete the collected data is, the more accurate the decision will be.

Now, let's talk about the computer. What do we do through various input devices like the keyboard, mouse, and scanner? Through these, we essentially enter necessary data into the computer. That is, the computer is supplied with data, or it can be said the computer collects data through input devices.

The processing of that data is completed through the CPU, or the "brain" of the computer. Then, the processed information is presented through output devices like the monitor or printer, which helps us in decision-making.

As humans, we are constantly making various decisions. In our case, we collect data on necessary subjects from the universe through "input devices" like the eyes, ears, nose, tongue, and skin. The processing of this collected data happens in the brain or "CPU." Then, through "output devices" like the hands, feet, and mouth, we manifest our taken decisions.

In the journey of our lives, we make decisions every moment in every field, from the microscopic to the

cosmic. From the perspective of "Taylorism," we make a decision even to move a finger. The decision taken is our driver. Subsequent activities are conducted in its light. Where is the root of such important decisions? What is the raw material of its creation?

Raw materials are required to produce any commodity. The better the quality of the raw material, the better the quality of the produced commodity. The "raw material" of decision-making is **Data**. This raw material plays a crucial role. The more accurate and standard the raw material is, the more accurate and standard the decision will be.

For correct decision-making, whether in the statistical method, a computer CPU, or the human brain, the **Truthful, Accurate, and Complete Data** must be delivered. False, incorrect, or incomplete data will never lead us to a correct decision. A wrong decision will make personal, family, social, national, and global life miserable.

Religion greatly influences our lives. Which religion we will adopt is our own decision. It is necessary to make a decision by knowing and understanding all related data. Before deciding, complete and comprehensive data must be collected. One-sided data will lead us to a one-sided decision. Incomplete data will in no way help in understanding the core message of a religion.

There is no personal credit in our being Muslims. We

became Muslims because of the environment we received by being born to Mr. [X] and Mrs. [Y]. We received only one-sided data from our family environment. We did not become Muslims by knowing, understanding, reading, or realizing it in our hearts. We became Muslims when we understood nothing. We understood exactly what was explained to a clueless child. That is, a "one-way" flow of data was entered into the brain. This is a form of deception; all information was not allowed to be known. This is the same situation for the majority of Hindus, Muslims, Buddhists, and Christians in society. We are becoming Hindu or Muslim without knowing data about all religions. Because of becoming Hindu or Muslim without complete data, we are reaching wrong decisions regarding religion. We are easily being driven by others' self-interests. It becomes easy to create enmity between humans. In those cases, too, people are being influenced by wrong or false data.

A child born into a Muslim family becomes a Muslim by inheritance; a child born into a Hindu family becomes Hindu by inheritance; the same applies to Buddhists and Christians. What they support later may not be considered their "own" support. It is the result of circumstances. Our becoming Hindu, Muslim, Buddhist, or Christian is the result of being born into the home of a follower of a certain religion. It can be said it is the result of a specific ancestor adopting that religion at some

point for some reason. We do not know under what circumstances they became Hindu or Muslim at that time. We do not know by whom or how they were used. But in this era of progress, it makes no sense to make this life and world—full of potential for peace—miserable due to such mistakes.

Data about all religions should be provided to every human being. If someone knows and believes their own religion to be correct and flawless, why should such a follower of the true and right path be afraid? He would logically and openly invite others to his religion. This is the greatest opportunity! By knowing and understanding, people would join his group—the path of truth—in throngs!

"There shall be no compulsion in [acceptance of] the religion..." (Al-Quran 2:256)

"Do not follow anything other than the truth in the field of religion..." (Al-Quran 5:77) (Written: 2013)

6. Atheist Blogger and Theist Hafez

Why did the one who is a blogger become a blogger? Why didn't he become a Hafez (memorizer) of the Quran? And the one who is a Hafez, why didn't he become a blogger? Does a person become a blogger simply because they have more knowledge? Or does a person become a Hafez only because of a higher amount of knowledge?

Why did Rahim from Bangladesh become a Muslim? Why did Sunil from India become a Hindu? Does only Rahim understand Islam? Does no one besides Sunil understand the Sanatan (Hindu) religion? Are these identities formed solely due to superior intellect or wisdom?

The blogger who is today brilliant with multi-faceted talents—if he had been orphaned after birth and, instead of being sheltered by a blogger, found refuge in a madrasa, what would he have done when he grew up?

And the Hafez who is a great religious figure today—if he had been the pampered son of a wealthy man, what would have been his chances of becoming a Hafez? He, too, could have become a blogger.

There are certain advantages and disadvantages of birth behind the one who became a blogger. There are also birth-related advantages and disadvantages behind the one who became a Hafez. Then by whose fault are we slandering one another? Is the fault in birth? In that case, the fault lies with the Creator. If blame must be assigned, it must be given to the Creator.

But the Creator will not take the blame. He wants humans to be civilized in their behavior—to find the truth and walk upon the path of truth. That is why He created humans as intelligent beings. He has already said:

"...that We might see how you would act." (Al-Quran 10:14)

The Creator created humans innocent. Innocence is a "zero" state. This means there is nothing "good" or "bad" in an innocent human's memory. Since there is no "good," there is no "bad"—hence, innocent. Apart from the necessary hardware to perceive and hold information, no "programs" (like a software operating system) were installed to run them. It is much like a new computer bought from the market, which has no programs installed

yet, and no viruses have entered it. In this innocent or empty state, the human is sent into an environment. Necessary programs enter from the overall environment, and that is how the human "runs" or is guided.

Whether we become bloggers or Hafezes, Hindus or Muslims—it is all because of the environment. We grow up to be suitable for whatever environment we receive. This is the physical and chemical property of the internal human machinery. The blogger or Hafez, the Hindu or Muslim of today—if you change their childhood environments, the blogger will become a Hafez, and the Hafez will become a blogger.

Those responsible for protecting the environment must ensure an environment of equality for both, or ensure an environment where, even if people hold different opinions, everyone can coexist while maintaining their own views. That is what is desired. A major tool for creating this environment is **Education**.

When two groups raised in different environments face each other, they often do not want to give "space" to the other. There is no individual fault here; it is the nature of the internal components of the human-machine. But religion does not end here. There is more to religion. Humans know how to adapt to a new environment. For that, they need tolerance, healthy behavior, a spirit of sacrifice, and dialogue. Only then is coexistence possible.

If you stand under a tree that has grown crooked and speak harsh words, will it become straight? Measures must be taken so that no tree grows crooked in the future. But what should be done with the trees that are already crooked? If they were literal trees, they could be cut down. If they were computers, programs could be deleted or the system formatted. But a human does not have the right to kill another human. That task belongs to the Creator alone. He says:

"If He wills, He can do away with you and bring forth a new creation." (Al-Quran 35:16)

There is another point: which tree is "crooked" is itself a matter of debate. On a spherical earth, every tree growing perpendicular is "straight," yet every tree is also "crooked" (relative to another point). The main issue is from which position and at what angle one is viewing the matter. For the future, we need an education system where all subjects are discussed. Everyone will participate equally. Gradually, the unnecessary parts will be deleted from the human heart automatically.

There is no reason to be impatient. Development is always a slow process. If the earth had split into continents in a single day, humans could not have survived. Progress happens through a slow, steady, and tolerable process. The signs of the Creator teach that lesson. An idea can persist for several generations; it

cannot be extinguished in a day. Just as a car cannot be stopped instantly by slamming the brakes. Again, it is true that what seems "obsolete" today was created because it was once very necessary. Things are created out of necessity; they end out of necessity. Everyone contributes to their own part at a specific time. Therefore, let us behave like humans—as beings endowed with conscience—as the Creator expects. Let us be tolerant. Let us sacrifice some self-interest for one another. Let us talk. The only alternative to dialogue is war, bloodshed, and destruction—where the profit ledger remains zero.

"...Travel through the land and observe what was the end of those before you." (Al-Quran 30:42)

Ideas n views by A Z M Alamgir

7. Theist - Atheist

Love or affection is such a thing that only the heart knows why, when, and how it loves someone. And once someone has fallen in love—even if that love is "wrong"—it should not be attacked. Attacking it is not right, though the situation is different in the case of a planned diagnosis.

Where the love of millions of hearts is concentrated, attacking it cannot be the behavior of any person of conscience or wisdom. Speaking harshly about great men like Sri Krishna or Gautama Buddha would not be considered correct behavior for any person of sound mind or a true Muslim. In that context, how much does mocking the Great Prophet reflect wisdom or conscience? Who would follow the ideals of someone with such behavior?

In the Dark Ages, these great men advanced society in

the face of immense social obstacles. Standing on that foundation, we today dream of a more beautiful future. Otherwise, those tasks would likely still rest on our shoulders. Despite continuous efforts for 1,500 to 2,000 years, many social problems have not completely vanished even today. Social reform is not easy. It is a mistake to show contempt for those who showed us the way without understanding their contribution.

The behavior of those who act this way cannot be supported. Again, society has not properly nurtured those who act this way either. Just as society and family taught the lesson of loving the Prophet, another part of society taught the lesson of hatred.

Next point...

A theist commits corruption and builds a mountain of wealth. An atheist lives an honest life. A theist commits a crime; an atheist does not. A theist kills a person; an atheist does not. To the theist, the question is: how will Allah judge this? Or how will the theist himself judge this?

Being a theist or an atheist is not the primary issue. The primary issue is whether we are on the path of truth, justice, and correct behavior.

"...Do not follow anything other than the truth in the field of religion..." (Al-Quran 5:77)

Those of us who claim to be theists basically become so by keeping the truth in front of us. Everyone has the right to choose their own path. Whoever wishes will be a theist; whoever wishes will be an atheist. What is the problem with being an atheist if one does not commit injustice or evil? And what is the benefit of being a theist if one commits injustice? Allah will not spare even a theist if they commit injustice; the Quran gives that message.

The Creator has presented His signs before us. Some find them; some do not. Let me mention one sign: a father and mother have two children. One expresses love and affection in a way that the world can see. The other, though he wants his parents near, remains distant. This does not mean the parents' love for him has decreased, or that the child has no love for his parents. The expression of devotion and love is different for different people.

The one we consider an "atheist"—we do not know what belief resides in some deep corner of his heart. The Knower of Hearts knows. We do not know whose prayer of love He is accepting. There are and will be differences in human thought, belief, and interpretation—this too is a rule and sign of Allah's diverse creation. If He had willed, He could have solved all problems. He chose not to do so, and He has informed us of that:

"And had your Lord willed, those on earth would have

believed—all of them entirely..." (Al-Quran 10:99)

What Allah expects from humans is truthful, beautiful, correct, and polite behavior. This is the test. Who is a theist and who is an atheist is known only to the Knower of Hearts. He will give the verdict on the Day of Judgment.

In this world, we are all examinees. Let one examinee not declare the result of another. Let us not take the power of Allah's judgment into our own hands. I fear that doing so might be equivalent to the sin of Shirk (associating partners with Allah). Though Allah may forgive everything, He does not forgive this sin.

Instead of calling each other theist or atheist, let us be patient and wait for Allah's verdict. With faith, let us wait for the Day of Judgment—if we are true believers in Allah.

It may even be that we are mistakenly calling a theist an atheist and involving ourselves in sin. In trying to show extreme love for Allah, we might fall into sin. Excess of anything is not good; we are forbidden from transgressing limits in all matters.

He whose soul is awake—who has the ability to judge good-bad and justice-injustice—is guided toward the good and correct path by faith. "Theist" and "Atheist" are concepts born from the brain. Everyone has their own belief. Thinking that everyone's ideas must be exactly like

mine is not the sign of a wise person, a good human, or a good Muslim. The concepts of Allah in the minds of two Muslims are not identical. To make life miserable over beliefs born of concepts is meaningless. This matter feels even more painful when I think that we are creating doubt and enmity for the next generation, the bitter results of which our children will suffer.

Instigating conflict on any pretext is a sin. It is a graver sin even than murder.

"...and fitna [oppression/strife/discord] is worse than killing..." (Al-Quran 2:191)

Those who hold seats of leadership in their respective places should restrain their followers; that is what healthy, common people expect from leadership. (Written: 2013)

Ideas n views by A Z M Alamgir

8. Creator

I am a human. Today, I will not ask who my Creator is, for I know my Creator. The One who created me is my Creator.

Today, I want to know: how many Creators are there for me? How many Creators are there for that ant walking along? How many for the tree? Are the Creator of the white man and the Creator of the black man the same? How many Creators are there for a woman? For a man? Are there separate Creators for Hindus, Muslims, Buddhists, and Christians? In total, how many Creators are there for this life and this universe?

Whom does a Hindu worship? Whom do Muslims, Buddhists, and Christians worship? Who truly knows the Creator? Who has seen Him? What is His form? Whose word is correct?

The truth is, whatever message has reached a person and however they have established their belief, that is what is correct to them. Establishing a belief is not easy. One cannot simply turn all Hindus into Muslims or all Muslims into Hindus just by wishing it.

What do we believe? Where and how did we get these philosophies of faith? Through messengers. Did messengers only come to Arabia? Whose messages did they bring? What is in those messages? Directions for human conduct. Religion. What does religion say? How many religions does one human need? Then, what is the truth?

Banking systems have been introduced in the country. First one bank, then two, three, four—thus many banks exist today. Essentially, their function is the same. Yet, look at how many names they have! They spread across cities and villages. An expansion of a single system is occurring nationwide. There is competition in service among the banks. One is better than the other. Without competition, perfection or excellence is not achieved. When everyone's goals are met, there arises a need for coordination. Everything becomes unified or is made to be so. They move toward a larger goal.

At one time, one bank's ATM machine could not be used by another bank's customer. Now, everyone can use everyone else's. He who holds the keys to everything can do anything. Excellence is achieved by creating competition. It starts with competition; the process itself is like that.

Once, there were distances between countries. One did not know the other. There was suspicion, disbelief, and

hatred. There were wars and conflicts. Competition. Today, the United Nations coordinates the entire world.

Once Earth's communication system is complete, communication with distant planets will begin. It is like one cell connecting with another. Communication will reach perfection one day. Before that, perhaps there will be wars among the inhabitants of different planets. Communication will be established from planet to planet. This communication system is the nervous system or nerves. At one stage, it might appear as if something shaped like a hand has been created in the heavens—vastly large from our perspective, just as we are vast to a microscopic organism. Humans will again search for new tasks. They will enter a new cell. Perhaps somewhere more advanced, where heavenly bliss can be found. One day, something complete will be created. Just as we were once created in a mother's womb; craftsmen worked there too.

Those who worked on our creation in our mother's womb are us. We performed those tasks by assuming forms suitable for that time. Now we are working by being suitable for the present. In the future, we will continue to work by becoming suitable for the future. I create myself. I consume myself. I destroy. I cause transformation. Therefore, there is no beginning and no end.

Back then, we were distant—far apart. The differences

between religions were vast. There was conflict. Awareness was low. Knowledge was scarce. People could not tolerate one another. Hatred and fear were at work. One felt untouchable to another. The more humans have come closer to one another and mingled, the more their minds have expanded. Changes have come to thoughts and perceptions. They have learned to accept others. There are differences in language, behavior, diet, and customs, but the core message is one: running toward the Truth. Truth is the goal. The Provider is the Truth. He is the sustainer of all truths or principles. Walking the path of truth is the religion of humanity. This is the goal or core message of all religions.

Due to the needs of a certain time, various religions emerged among nations far and wide. Again, due to the needs of time, a synthesis will occur. The truth will be found. The Creator, whom no one has ever seen, whom no one recognizes or knows, and whom it is impossible to fully comprehend—He is One. Humanity is also one race. The religion of all humans is one: surrender to the Creator or, in other words, surrender to His guidance.

Division over the form, nature, or attributes of the Creator is foolishness. Fighting over these is even greater foolishness. However, if such things happen due to self-interest, there is logic in it; there is intelligence, reality, and strategy. Those who know how to use these

correctly are the realists. In the material world, they hold all power. They are worshipped by everyone, from their wives and children to the general public. But for the one who understands the fundamental truth of creation and inspires people to walk that path, there is only condemnation and reproach in this world—and ultimately, perhaps, the "Cross."

Ideas n views by A Z M Alamgir

9. Veil (Purdah)

In my childhood, I used to watch TV with a plan. I would finish my studies on time and sit before the TV after figuring out which program was on. Computers weren't around then like they are today. Televisions were not so easily available in every house. There weren't so many channels; there was only one—BTV. Even that was black and white. It didn't run twenty-four hours either. As far as I remember, it started at 5:00 PM and ended by midnight. There wasn't a network everywhere in the country. Not every house had a TV. In the evenings, crowds would gather in front of community centers. If a good program was scheduled on BTV, the news would spread across the whole country.

Now, there is a TV in every home—and a colored one at that. Countless local and foreign channels. I spend more time changing channels than actually watching. If I like something, I stop and watch for a bit.

The other day, while flipping through, I stopped at a channel. The person speaking was famous. But what he said did not sit well with me. That is why I am writing this.

He presented an example: Imagine a street in London. Two women are walking. One is covered in a veil (Purdah), and the other is wearing a mini or midi dress. A rowdy boy passes by. If he attacks, whom will he attack? Surely the woman in the mini dress. Therefore, one should follow the veil.

An earnest effort was made to prove that the word of the Quran is correct. There was no lack of sincerity. But to a person of average common sense, this example is not easily acceptable.

When the camera turned toward the audience at the end of the speech, their faces suggested that many—like me—could not spontaneously accept this logic in their hearts. Yet, they listened in silence. In such a large crowd, there is no environment to discuss the speech of such a prominent figure. It is not possible for one or two people to speak against such well-organized groups. Moreover, there is no use in speaking; no one will listen. The "intelligent" people of the world are such that they do not listen to words; they look at where the most people are! Where the "Likes" are higher! They do not search for the truth; they look for logic to prove their nurtured beliefs as truth.

Even so, in front of those who stand with absolute power in contemporary times, the Creator raises a small voice of protest, so that no one becomes arrogant, considers themselves infallible, or thinks of themselves as supreme. That is why we received Christianity, Islam, and Buddhism. Once, these too were small. Today, they are large.

Just because someone is a "rowdy boy," he doesn't just pounce on anyone he sees on the street. It isn't that simple. And even if he does pounce, it might be for mugging. In that case, he might not even consider who is veiled and who is not.

I understand that mugging or other things were not meant here. Probably, attempted rape was implied. Even a rowdy person cannot easily catch and rape someone on the street just like that. It isn't that easy unless it is pre-planned. There is no need to bring such advanced negative thoughts into the mind.

In arguing for the veil, it is said that the rowdy boy will attack the woman in the mini dress. It cannot be certain that he will attack only the one in the mini dress. It depends on the rowdy person's instantaneous decision at that moment. If the rowdy person is possessed by the urge to "discover the unknown and unseen," he is more likely to attack the veiled woman. Nowadays, beautiful and expensive veils are seen in the market that are more

provocative than ordinary clothes—if we choose to think of it that way. In truth, there is no need to think of anything in advance with a cynical or negative eye.

When an "extra" veil is used, the subconscious mind tells you: "You might be a victim of rape on the streets." An innocent little girl grows up learning this from her family and society. She learns to think of the Creator's beautiful world as "dirty" in her heart from childhood. Seeing his sister wearing an extra veil, the little brother also forms a similar concept about the world. These things have a terrible negative impact on the mind regarding the world. This system destroys the mental strength to speak out against the few people who are actually polluting society by not following correct instructions in Allah's beautiful world. In the mind, one accepts defeat to those "spoiled" people. It gives silent recognition to their misdeeds. It first crushes the ability to protest mentally.

Prime Ministers of many countries in the world do not use a separate veil. They aren't suffering from such absurd panic, are they? Millions of women are moving about on streets, in offices, and in courts without using any separate veil—they don't seem to suffer from such panic. Then why are we spreading such panic in society? Spreading the panic is the root of all problems. If this absurd panic wasn't spread, perhaps no one would even think about it this way.

If someone voluntarily wants to cover their entire body with an extra veil, they will. That is also their right. Moreover, many have become accustomed to this system; otherwise, they feel uncomfortable. They will do it. However, for the future generation, the education should be about "purifying the heart." The Quran says:

"O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness—that is best..." (Al-Quran 7:26)

In the discussed example, the way the picture of "rape-panic" on the streets was presented—does that actually happen constantly in real life? If so, could millions of women worldwide return home safely every day after work? Times have changed. More importantly, human psychology and thinking have evolved. They will evolve further. But those who spread panic cause progress to stumble. If their energy were directed forward instead of backward, perhaps faster progress would be possible.

There is no need for distorted thoughts. It must be admitted that some accidents do happen every day in this vast world. As a percentage, it is negligible. Even that is not desired. The number of good people in the world is far, far greater. But when an accident happens, the "good" are often not prepared or organized. Those who cause accidents are organized. They may have pre-

planning. Therefore, it is often not possible to instantly overcome the "spoiled" ones. Moreover, the "spoiled" do not follow the law; they can act quickly. Yet, to judge the crimes of the "spoiled," one must follow the law. However, in the end, truth triumphs in every event.

No one has control over accidents. No one can say when they will happen. And accidents can be of many kinds. A person can die under a car. Someone can be hacked to death with a cleaver on the street. Do we suggest wearing an "iron veil" for that? Life is above everything!

What is needed is a change in mindset. The time, money, and labor being spent on inventing logic in favor of the veil should instead be spent on changing human mentality, perspective, and building a protest against injustice. More should be spent on the reformation of those whom society has failed to nurture correctly. There is no scope to misunderstand this writing as saying "there is no need for the veil." However, it is desirable that there be a degree or limit to the use of the veil.

The veil is mentioned in the Holy Quran. Did the Quran then give a wrong message? Certainly not. The Quran did not give a wrong message. The Quran says:

"Those to whom We have given the Book and who recite it as it ought to be recited (understand it truly)—they are the ones who believe in it..." (Al-Quran 2:121) (Written: 2013)

10. Month of Ramadan

Everyone is returning home from the office. The streets are crowded; the vehicles are packed. Perhaps there is also a scorching sun. Even if one isn't hungry, the inside feels parched with thirst. Still, it feels good to think—upon returning home, a shower will purify the body and mind; I will sit with parents, siblings, wife, and children for Iftar; waiting with eager anticipation for the sunset. In that state of waiting, I remember the Great Creator. Without being a faster, this unique feeling of joy cannot be attained.

Iftar is an exquisite attraction of the fasting day. During Ramadan, there are diverse arrangements for Iftar. Famous items from famous places: big chicken fries, kebabs, parathas, naan, various types of haleem, different kinds of jalebis, chickpeas, piyaju, beguni, assorted chops, many fruits—names known and unknown, or newly invented items with dazzling names to enchant the mind!

The sun is setting. The sky is red. Darkness is descending. In a short while, the sound of the Adhan (call to prayer) will be heard. Even now, people are rushing in lines on the streets, hustling to make purchases. It is like a joyful aura and environment.

Consuming a large amount of Iftar all at once after fasting all day is not good for the body. It is also not good for the development of the mind and soul. It is inconsistent with the teachings of fasting. Since it is inconsistent with these teachings, it shouldn't feel socially right to see or show off such excess. In many cases, waste is observed. These behaviors create opportunities for harsh criticism, especially from those who truly remember Allah, and even from followers of other religions.

Fasting is beneficial for health. While this benefit may not be directly understood at a certain age, it can be deeply felt at another stage of life—if one wishes to feel it.

Fasting is not just fasting; as a part of a complete religious code, it is a gathering of strength to follow other religious instructions. It contributes to establishing social discipline and peace. As part of the effort for spiritual development, it provides mental strength to refrain from various misdeeds. Walking in the same rules and rituals worldwide strengthens the sense of brotherhood among humans. It establishes a spiritual connection between

humans and with the Creator Himself. Fasting helps one understand the pangs of the hungry. But what is the use of understanding this pain?

When many children in the world are deprived of food, clothing, medicine, shelter, and education, the excessive arrangement of Iftar—even if momentary—hampers the true joy of Iftar. This feels like spending money on building gold-trimmed minarets while leaving countless people hungry. He who has rice in his stomach can afford to think about building minarets. But the pain of the one who has no food is often not felt even by many who fast. Such fasting teaches nothing. It only increases momentary joy and temporary social status. The true purpose of religion is not achieved through it.

In today's world of advanced communication, it is unacceptable that some people should go without food or clothing. Yet, it could be accepted if there were a lack of resources. Is there a lack of resources in the world? Not at all. There is inequality. Some people keep others hungry while they are busy fighting for their own security or status. The flow of wealth is mostly in that direction. Although, in the end, all these arrangements do not bring security or dignity to a mortal life. Rather, history says that through these two behaviors, humans invite their own destruction with their own hands.

After understanding the pain of the hungry, what is the

lesson for the faster? Or what is there to do? Putting food on the plate of the child standing at the gate with a bowl at Iftar time? Is this the solution? Is there a need for such displays of "magnanimity"?

Just as an individual faster has certain responsibilities, there is a collective responsibility for all fasters. In today's world, that is the primary concern.

If making a nation a beggar is a crime, then encouraging an individual to remain a beggar is also a crime. Putting food on the plate of a child who comes to ask for food is equivalent to teaching and training them to be a beggar. Besides, why should they have to beg? The Creator has kept a grand allocation for everyone. There is no lack of food or wealth in the world. The problem is that the portion intended for that child is being blocked somewhere along the way, or someone is neglecting their duty. Somewhere, injustice has been happening for ages. Someone is taking advantage of the human traits of love and forgiveness.

Humans going hungry, children scuffling for food with crows or dogs at the dumpster—these scenes are indicators of injustice and neglect in human management.

When friends are engrossed in discussing business, cars, or houses over chicken roast at a BBQ, even there, some

hearts are stirred by these thoughts in solitude. They cannot speak up. There is a chance of becoming an outcast in society. There is a fear of losing status in the eyes of an uncomprehending spouse, children, or friends. The subtle, powerful, sweet-talkers of society can turn the taste of life into bitterness for the crime of uttering a single "out of place" word.

It feels as though injustices are becoming excessive. People no longer want to tolerate them. Those whose duty it was to act have betrayed that trust and taken advantage of it. At the cost of the lives and struggles of millions, a few people are engaged in a game of comfort, their own wives' smiles, their children's happiness, and their own status battles.

Not through charity. One can fulfill their duty to the Creator by ensuring the correct distribution of the minimum entitlement for all from the infinite storehouse provided by the Creator. This is a great act of worship. Fasting teaches that lesson. Year after year, fasting stirs the realization in humans to implement that lesson quickly. Those who are in positions of responsibility must do that work correctly; creating awareness and cooperating is also the duty of a citizen. Fasters becoming vocal in discussing these issues is also included in the teachings of Ramadan. One must achieve the proximity of Allah and Paradise through performing

correct actions.

The temporary assistance someone provides by putting food on another's plate may continue as a momentary measure, but it cannot be a permanent arrangement. Such acts should not be encouraged as a final solution.

Not just personal profit; a change in life philosophy is needed. It is necessary to ensure the "juice" (sustenance) flows to every cell. We are not the owners of that juice; the Provider Himself is. Unauthorized possession and forced occupation must stop—for the sake of collective welfare.

There needs to be more discussion on the close and necessary teachings of Islam, which can play a role in removing injustice and inequality from society. Otherwise, what is the need to understand the pangs of the hungry? Fasting says that too.

Currently, there is more discussion on—how easily one can get into heaven by following someone, or how to be saved from the fire of hell; how many "blessings" were earned versus how many "sins," and then calculating like simple arithmetic to see which side is heavier...; wasting precious time over who is a theist, who is an atheist, or who is an apostate; whether reciting Milad is permissible or not, whether it should be done standing or sitting; whether toothpaste can be used while fasting, whether

taking photos is haram or halal; what the faults of the Jews and Christians are, etc.

Imams or religious speakers do not forcefully ask: Why is there no food for that person over there? What is the necessity of building atomic bombs? Why aren't the weapon factories worldwide being closed? Instead of conducting anti-drug operations at the source, why are the innocent being harassed? They have no statement regarding social diseases like rape. Contemporary social problems are not discussed in mosques. Where people are illegally occupying each other's wealth, they are not so vocal against such actions!

"And you will see many of them (who do wrong) racing each other in sin and transgression and in consuming what is unlawfully acquired. Surely, what they do is wretched. Why do the rabbis and scholars not forbid them from saying what is sinful and consuming what is unlawful? Surely, what they practice is wretched." (Al-Quran 5:62-63)

May fasting act as a tool to gain the mental strength to understand the Creator's instructions truthfully, to present them correctly, and to perform the right deeds through correct behavior. Ameen. (Written: 2013)

11. Sacrifice

There is blood on the street in front of the neighboring house. Just saying "blood" doesn't seem to explain it well enough. It can be said that it is flooded with blood. Three large cows have been sacrificed. Each is valued near a hundred thousand. According to the philosophy of per capita income, perhaps this much money could not reach the right hands; it got stuck halfway.

I heard that one has to sacrifice something "dear." The owners have no affection for these cows. None was formed. Bought at night, sacrificed in the morning. A life without a relationship can be taken without hesitation. Not even a tremor is felt inside. This, too, is a lesson.

But was nothing "dear" sacrificed here? Surely it was! Even if unconsciously, the person who made the sacrifice gave up something dear. The sacrifice of money took place. Money is very dear to humans.

When the lower-middle class gives a sacrifice, they truly sacrifice their hard-earned and saved money. But what

about those who have plenty? When competition arises, the purpose of sacrifice is hampered. It is said:

"...misled by the desire for wealth and false prestige, they (demonic people)... perform sacrifices out of name only, sometimes without following any rules." (Gita 16:17)

Again, many give sacrifice but do not know why they do it. The Creator wants His creation to love Him so much that they would not hesitate to sacrifice their most beloved thing for His sake. Logically, that is what is desirable. Even, for the sake of Allah, the servant's own life at the final stage! This means the creation has learned to understand that no one can be dearer to him than his Creator. Because the Creator created him, the creation has learned to love many other things. That is an attachment. One must learn to break the false mirage. All love for creation is futile without the Creator. Therefore, the highest love must be shown to the Creator without hesitation, without doubt, and without question. However, one does not have to sacrifice their life constantly; one must be prepared. Sacrifice is a rehearsal of that mental preparation.

The Creator loves the one who has learned to think this way. Because of the presence of this expectation-based quality of receiving love within the Creator, every human also has such a tendency. Humans have no hand in the existence of such characteristics within themselves.

There are various types of sacrifices. There is no blood in the courtyard of Likhon's house. No animal was sacrificed there. Looking at the neighbor's house, he feels no sorrow. Whatever little sorrow he feels is from looking at the faces of his wife and children. Because to them, the purpose of sacrifice is not the main thing. However, Likhon has conquered even that sorrow with his own realization.

Likhon does not give a sacrifice for social reasons. The sense of social competition does not work within him. The goal and purpose of sacrifice are primary to him.

In a flawed society, all collective worship is futile. Because humans themselves are responsible for all flaws. The worship of those who are responsible for the flaws is not acceptable to the Creator—at least from the perspective of ultimate excellence.

A society where a small child competes with a crow for food in a dumpster is a flawed society. I am talking about the world society. I am talking about the social system.

Due to a flawed social system, someone can sacrifice three cows, while someone else cannot even gather their own meal. Yet, in such earning, there is more cunning and deception than actual merit.

Wealth earned through various irregularities of rules and deception does not glorify a person. Yet, in the name of

social status, that is what people want to be. They want to be objects of respect. They want to be remembered and honored. Yet, humans cannot remember a person in any true sense. They only remember the letters of their name, or their deeds, or pictures captured in books or videos—which have no life inside. No one knows the real person inside.

Inside everyone, He may be One. When I deprive others, I deprive myself—in the context of time and generations. When I give—I receive myself, by that same rule. An internal, secret system of judgment works within. There isn't the slightest flaw there. What happens through it is that balance is maintained. When balance is maintained, duty is correctly performed. To maintain balance, "juice" must be sent to every cell of the body—for collective welfare. Then that deed becomes meaningful. This is the work of those who have global management in their hands.

There is a burning in one's own heart through one's own knowledge. Again, there is satisfaction through one's own knowledge. Being able to express the feeling also brings much peace.

There are various types of sacrifices. In that sense, Likhon has also given one. Blood did not flow on the street. A little blood trickled in the heart. He remembered the Creator. He made Him understand. He gave, inspired by

the inspiration provided by Him.

the thought that constantly revolves in the brain does not belong to Likhon. Likhon himself does not belong to himself. He did not create himself. The processor that keeps working in the brain is also not his own. The reaction he shows upon seeing various forms of the world involves him in actions unconsciously. Because of being able to understand this much, Likhon cannot think of actions and their results as his own.

Still, humans cannot go beyond their characteristics. When the Master of thoughts tells him to spread the thoughts among everyone, the heart expects an exchange. It feels as if the thought is one's own. That is what I called the human characteristic!

When the One to whom the world belongs, to whom the self belongs, to whom the thoughts and ideas belong—He Himself inspires to spread the thought—then too, the heart bleeds. And then when the instruction is followed—that too is a "Sacrifice." Relinquishing something dear!

Likhon has also given a sacrifice. Very negligible. A small piece of writing. It has no exchange value. Because the thoughts are—"Someone else's."

"...the sacrifice of knowledge is greater than the sacrifice of material objects..." (Gita 4:33) (Written: 2013)

12. Qurbani or Sacrifice

I have done so much for you. That is why you are doing well today. Yet today, you deny everything. You do not reveal the truth in public, or you hesitate to reveal it. You even deny it in private. Only when a convenient time comes do you say, "I acknowledge it"—and even then, only in secret. Your opportunistic behavior is full of artifice!

Do you have no responsibility to do something for me? At least in the days of danger? The danger that you yourself have invited.

The one who once acted selflessly for you, simply and sincerely—his heart is restless today because of your ungrateful behavior filled with artifice. He is unsatisfied. Confused. His spontaneity, his enthusiasm, and his dreams of life are lost. Today, he is exhausted in moving life forward. Incapable. His life has come to a standstill. All because of you.

However, he has learned. A change has come within. Today, he has to ask at others' doors. This is the "reward"

you gave. You did not come forward, despite being well off because of him.

There is a need to do something for the person who cooperates with honesty and simplicity. Merely acknowledging it in private words is not enough. The imprint must be in actions. Only then is the soul satisfied. A sense of gratitude satisfies everyone. Danger does not go away forever. It comes back around. From generation to generation. It is all a test of the Provider.

One can gain by moving away to look after their own convenience. But what is that gain? How much is it? For how many days? This gain is not permanent. But the behavior is permanent. One day, the consequences might have to be endured.

He who is cheated, in reality, suffers no loss. Because at the moment before he was cheated, he had nothing. His life moved on even without that "having." Again, from the moment after he was cheated by someone's behavior, how much longer would he have gained anyway? After death, the taste of gain ends. In terms of years, perhaps not even a hundred. If one can spend a life of a hundred years being cheated without worry, there is no anxiety.

The ungrateful one who cheated someone through bad behavior could have been the one cheated. But if there is a possibility of judgment in the hereafter, and if that is

permanent, then by cheating for gain, he might end up cheating himself. Some fools think this way. However, the worldly "intelligent" ones prefer immediate cash gain. This is where the difference lies between the behavior of a believer and an unbeliever.

Ingratitude is a major wrongful behavior. No one but the person it was committed against can realize the horror or potential consequences of this wrongful act. And the one who gained through such behavior will not understand it at all.

There can be two types of remedies for wrongful behavior. One: taking appropriate or necessary action against the wrongdoer. Two: leaving it to the consideration of Nature or the Creator. Each person has their own preference. Again, the same person has different preferences at different times and in different cases.

If one accepts help for their own need, it becomes their duty and responsibility to do something for the helper. Not just in words. It must be reflected in actions. Whatever one spends through action is the "Sacrifice." It could be time, money, or something dear.

"Never will you attain righteousness until you spend [in the way of Allah] from that which you love." (Al-Quran 3:92)

"Qurbani" (Sacrifice) exists to awaken this consciousness in humans. This behavior establishes peace in the world. Otherwise, destruction is inevitable as a result of ungrateful behavior. The consequence is terrible! Sometimes it is long-term and cannot even be perceived. Ungrateful behavior spreads the fire of envy, malice, and revenge in the human heart.

I have tried to explain the matter using the example of an individual. Hence the discussion above. It may match someone's personal life experience, but the author is unaware of that.

There should be a similar arrangement for the One who created and continues to nurture us. But we do not know who created us. We do not know who nurtures us from behind the scenes. Therefore, the provision of symbolic "Qurbani" exists.

There can be many types of sacrifice. Through worship, we sacrifice "time" for "Him" who is the Creator of life—to whom this life belongs. This is an expression of gratitude. By following the Provider's command, we sacrifice our "Ego." There can be many other kinds of sacrifices.

Abel and Cain sacrificed their own produced crops to the Creator. This is the outward expression of gratitude toward the One who has bestowed infinite gifts upon humanity. This expression must exist. It must also be

displayed. This display teaches others to express gratitude and inspires them. However, the teaching or philosophy must be authentic.

The Gita mentions various types of offerings. It says that without offering (sacrifice), man cannot be happy in this world or in this life. By raising the imaginary example above, an attempt was made to understand the state of an individual human's mind in such cases. One must understand the Creator through understanding oneself. Among the various attributes of the Creator, His "Wrath" is also an attribute. No one knows or understands when He will forgive and when or why He will take revenge or punish.

The task of a human is to perform various responsibilities in earthly life. But while performing these duties, one encounters various results. These results bind him to earthly attachments. Unless all actions and their results are offered to the Sustainer, or if one does not know how to offer them, it cannot free him from the bonds of the mirage. But achieving that quality is not an easy task. Offerings, rituals, Qurbani, or sacrifice—these remind humans of the matter and gradually teach them to walk that path. Although everyone cannot attain the core lesson. Qurbani is a rule for all or for the majority of people, acting as a path to achieve that goal. However, it is possible to achieve it even without following this rule.

But that is not possible for everyone. Hence, this rule.

The Gita says that offering (sacrifice) makes the acquisition of everything necessary for man possible. It is like "Give and Take." If an offering is made to the One who provides, He is pleased and gives more. But he who does not do so, in reality, steals. He gives nothing in return (Ref: Gita 3:12).

Those who consume food but do not offer it to the Giver—it is as if they steal it. They earn sin. That is, they commit an injustice. This injustice starts from ingratitude.

The Provider receives nothing of what man sacrifices. But He understands the action, behavior, and mentality of man. Moreover, when the distressed receive from this sacrifice—in reality, He receives it! Allah says:

"Their meat will not reach Allah, nor will their blood, but what reaches Him is the love (piety/gratitude) of your hearts." (Al-Quran 22:37)

The Gita presents the logic this way: every living being must consume food to survive. Food comes from rain or water. This, in turn, comes as a reward for this offering—meaning, as a result of expressing gratitude. Therefore, it is a performance of duty. A duty that is determined for humans by the Provider. Those who do not perform their designated duty commit an injustice. That is, they earn sin. Forgetting their duty, they become engrossed only in

worldly enjoyment. In reality, their lives are like those without a sense of responsibility—meaningless and aimless. Their being alive or not carries no meaning.

"...the person who... does not follow this path of sacrifice established by the Provider, certainly follows the path of sin; for to live only for the delight of the senses is to live in vain." (Gita 3:16)

"If they had remained on the [right] way (i.e., expressed gratitude), We would have given them abundant water to drink." (Al-Quran 72:16)

Offering must be done out of a sense of duty, not with the expectation of any gain. Then it becomes a sacrifice born of a good mentality. But when it is done with the expectation of gain or out of ego, it is born from mental agony or pain. And the offering that has no philosophy or faith behind it is done out of ignorance (Ref: Gita 17:11-13).

The Gita presents the concept of sacrifice through a sequence of logic. Whether we believe it or not, it is pleasant to read. All these things were said above—that is, the examples from the Gita were presented—to provide a comparative distinction with the philosophy below.

How is it possible to sacrifice the "animality" within a human by slaughtering a living animal? What kind of

philosophy or logic is this? Due to social and mental pressure, and not finding an appropriate answer, humans have come up with such logic to justify a prevalent social ritual. This is completely fabricated. There is no real philosophy behind it, or humans are unable to present it.

In reality, man is such a creature that whatever he can be made to understand or believe, he can be made to act upon. It could be good or bad. As long as man accepts it. Average people do not dig into truth or falsehood, right or wrong, or cause and effect. They follow and imitate those who are seen as great men.

By slaughtering a living animal, it might even be possible to awaken the animality within even more. The matter can be thought of that way too! It could be established that way as well!

Average people do not search for the truth. They drift with the tide. The "intelligent" ones take advantage of this and establish fabricated logic. Sometimes they do it to lead society correctly, but without knowing or understanding the truth.

We will not think of anything else. We will not search for the truth either. Because this is our pre-conceived decision. We will prove this as correct no matter what. It's like the saying: "A bad workman quarrels with his tools" (or rather, "one who dislikes someone finds fault in their

walk"). In other words, we cannot be made to believe anything else. We do not want to hear anything else.

Offering, Qurbani, rituals, or sacrifice have been going on since ancient times. Otherwise, it wouldn't be mentioned in the Gita. This provision existed even before the emergence of Islam. Therefore, it is not something to be practiced or followed only by Muslims. However, there are differences in rituals and rules. But the core philosophy is the same. All offerings must be in the name of the Provider. Even the children of the first man, Abel and Cain, used to sacrifice their belongings in the name of the Provider. The Gita says:

"I am the only object of all sacrifices and offerings..." (Gita 9:24)

The philosophy behind the Qurbani practiced by Muslims is also said to be related to a memorable event in the life of Abraham (PBUH). It is said that we do this to remember that event. The matter is promoted this way. Let’s discuss it a bit.

The Bible says that Abraham was childless. His wife Sarah was barren. On his wife's advice, Abraham married the Egyptian maid Hagar (Hajera) to have a child. The child born to Hagar was "Ishmael."

By the Creator's blessing, some time after Ishmael's birth, a child was also born to the first wife Sarah. She was

ninety years old then! Abraham was a hundred years old. The child's name was "Isaac." Conflict began. Unrest in the household. Sarah could not accept Hagar in any way. she could not accept that Hagar's child would share the inheritance with her own child. The conflict reached its peak. Abraham had to take Hagar to Beersheba. They started living there. After Sarah's death, Abraham returned to Canaan to bury her.

The Bible also mentions that Abraham gave all his wealth to Isaac. He gave some gifts to others. Regarding Abraham (PBUH), the Quran says:

"Abraham was indeed forbearing, tender-hearted, and constantly turning to Allah." (Al-Quran 11:75)

The conflict between Sarah and Hagar mentally disturbed the tender-hearted Abraham. It is very natural for a disturbed heart to see dreams. In those times, dreams were considered instructions or guidance from the Provider. Science and knowledge were not as they are today. Abraham's disturbed heart wanted to eliminate the cause of the conflict. He prepared to sacrifice his son. A temporary solution or end to the problem. The end of the conflict. However, this might not have happened. Abraham could have handled this conflict with a firm hand. But he was a tender-hearted man. For this reason, the tenderness of his heart has been highlighted with such importance in the Quran as well.

There is more controversy. Muslims promote that the son's name was Ishmael, whom Abraham prepared to sacrifice. Although the son's name is not mentioned in the Quran. But the Bible clearly mentions Isaac's name.

The result of a small event in a father's life is a huge matter in the children's lives. They are such ancient ancestors of ours that the resonance of events in their lives still remains among us. It remains in a big way. It is said that through this sacrifice, we remember that event. What is the need for such a massive arrangement of Qurbani worldwide just to remember this event? What lesson do we get or take from here? Even if we took one lesson, its importance could be justified. That is, a lesson that one should not sacrifice the present happiness of their lives out of greed for wealth or worldly gain—which happened in Abraham's life because of Sarah and Hagar. But we don't do it for that reason! Consequently, there is no good philosophy at all behind Muslims performing this Qurbani!

There is another philosophy. It is not directly mentioned in the Quran, but it is there implicitly. If we accept that, at least one sound philosophy is established. But we don't think that way! We love illusory emotions more than harsh truths. In Surah Al-Baqarah, verses 67 to 71, it is said:

"(Remember) when Moses said to his people (the Israelites), 'Allah commands you to sacrifice a cow.' They

said, 'Do you mock us?' (Because the cow was extremely sacred, worshipped, and god-like to them. They were not ready to do it). Moses said, 'I seek refuge in Allah from being among the ignorant.'"

"They said, 'Pray to your Lord for us that He make clear to us what it is.' Moses said, 'He says it is a cow neither old nor young, but of middle age. So do what you are commanded.'"

"They said, 'Pray to your Lord for us that He make clear to us what color it is.' Moses said, 'He says it is a yellow (golden) cow, bright in color, pleasing to the observers.' (Because they used to select such cows for worship. That is, the more they hesitated to sacrifice the cow, the harder the conditions given to them)."

"They said, 'Pray to your Lord for us that He make clear to us what it is. To us, all cows look alike. If Allah wills, we will surely be guided.' Moses said, 'He says it is a cow neither trained to plow the earth nor to water the field—sound and without blemish.'"

"They said, 'Now you have come with the truth.' Then they sacrificed it, though they were near to not doing it." (Al-Quran 2:67-71)

The practice of cow worship existed in Egypt, Palestine, and surrounding countries. It was extremely sacred and god-like to them. Before worshipping one Allah, the

Israelites were influenced by that concept. They had an internal pull toward that tradition. As a result, when the children of Israel were commanded to sacrifice a cow, it was a difficult test for them. The purpose of this command was to verify whether they had been able to abandon idol worship and accept the concept of Allah from their hearts. When they were commanded to sacrifice the cow, they started hesitating to fulfill it. That matter has surfaced here.

This was essentially a difficult test for them to remove any kind of superstition, or the worship of any animal or idol, from their hearts. In fact, it teaches mankind to be free from the vicious cycle of 'Shirk' (associating partners with God). But currently, that thought, perception, or philosophy is absent from the Qurbani practiced by Muslims. Then why is Qurbani performed with such fanfare worldwide?

There is no longer religious thought or realization in religion. There is no thinking about philosophy. There is only commerce. Accountants now establish philosophy. Or they merge established philosophies into their own "philosophy" of profit and loss. (Written: 2013)

13. Revealed Scripture and Gratitude

I am grateful to the One who revealed this Book. Thus, I have received the Book. Because I have received the Book, I have received guidance for the journey of life.

I am grateful to the One who brought this Book to the Messenger. I am grateful to the one through whom this Book reached mankind.

I am grateful to the one who translated this Book from Arabic into English. Otherwise, I would never have been able to understand this Book.

I am grateful to those involved in inventing the technologies through which this Book reached me. Otherwise, I would never have held this Book in my hands.

I am grateful to the one who, whether understanding it or not, preached this Book. For, in whatever way it happened, they have glorified it.

I am grateful to the one who created terror or anarchy

using the name of this Book. For they, too, have increased its importance.

I am grateful to the one who created a stir in the name of suppressing terrorism. For they, too, have increased its importance. I am grateful to the one who turned this Book into a subject of play. They, too, have increased its importance.

I am grateful to the one who, in whatever manner, spoke in favor of this Book and kept it exalted. Because of them, the opposition was born.

I am grateful to the one who spoke against it and thereby increased its importance even more. Because—

Had all these things not happened, I would not have felt the need to read this Book. I am grateful to all those who created the curiosity to know its contents. It is because of them that the desire to know this Book and realize its inner message was born. Yet, despite a hundred attempts, it was not possible to make me read this Book when everyone else was memorizing it in childhood. Today, by my own effort and inspired by my own inner urge, I continue my work. It is they who have made me read the heavenly Book, the 'Quran.' One could say they have forced me to read it. Though the truth is, the Great Architect behind it all is One. He accomplishes everything with subtle strategy (Al-Quran 12:100).

If there is any possibility of earning virtue by reading this Book, and if I receive a share of that virtue, then those mentioned above are also partners in that virtue—be they Hindu, Buddhist, Christian, Jew, or atheist.

There wasn't a reason to be grateful just for the sake of reading this Book. I have read and continue to read many books in my life. I do not issue a declaration of gratitude for those. Why must I declare it this time?

I have been overwhelmed by the way I have felt every word of it. Without knowing this, it would never have been known that such a significant, symbolic Book has descended upon the earth. There are strong reasons for thinking this way. However, I am not satisfied with the conventional interpretations. I am devoted to this Book through my own realization. (Written: 2014)

Ideas n views by A Z M Alamgir

14. Bull Fight

I have made some very spicy puffed rice (muri). With it are onions, chilies, chanachur, and a bit of pure mustard oil. There is a flask full of tea. Two friends are sitting in front of the TV.

Yesterday, I watched the movie 'Admiral Yamamoto.' I just finished watching 'Normandy Landing.' For a few days, I've been addicted to watching World War II movies. In a while, 'The Thin Red Line' will play. There are movies on the Vietnam War and more. These are not stories of recent times.

The war has begun. Constant shelling from cannons and machine guns is raining down from the hilltop like rain. The soldiers, helmets on, are lying low. The soldiers, camouflaged in the grass like a catkin forest, cannot be seen. Snakes and frogs move inside the jungle. The leaves sway with the wind like the waves of the sea. Sweet

sunlight plays. White clouds float in the blue sky.

Within such beautiful nature, like a painting, a violent carnage is unfolding. A festival of blood is underway. Already, many have had hands or legs severed from their bodies. Fellow soldiers are trying to move the wounded. Many faces have been scorched by grenade blasts. Blood is trickling down. A fierce battle rages...

How cruel, terrifying, and heart-wrenching it was for those whose lives this actually happened to! Yet, how enjoyable it feels to watch today!

I poured tea from the flask. How ruthless! How tragic this war is! Thousands of miles away, the parents, siblings, wives, and children of these soldiers do not know that the many dreams they nurtured were shattered into pieces just moments ago.

No—I won't watch anymore. I am feeling sick. I turned off the DVD and switched on the TV.

A clanking sound rang out. The sound is very familiar and a favorite—the sound of a sword being unsheathed from

the scabbard on one's back. I couldn't look away. A blood-stained, wounded Negro lies prostrate on the ground, pleading for his life. A sword glitters in the hand of the victorious gladiator. There is a roar of excitement in the spectator rows. They are calling for the kill. Everyone is waiting for a single signal from the king, who sits at a safe distance.

As the sharp sword was plunged into the chest, blood splattered everywhere. Cheers erupted from all sides. What era is this! What kind of game is this! Barbaric...

Having passed those eras of barbarity, humans are very civilized today. Of course, much effort had to be burned for that. I changed the channel. The news is on. A traditional bullfight has been organized in a certain district... a recent event.

One bull is goring another with its horns, leaving it bloodied. Civilized people are cheering in joy all around. The weak bull is trying to flee. It isn't being allowed to escape. It is being beaten and forced to participate in the game. The more the injury, the more the joy. The cheers of the spectators. A "successful" arrangement by the

organizers.

Has the human psyche changed even a little with time? The psyche of the king now flows through the common subjects. Then why blame only the king?

"There is no animal that crawls on the earth, nor a bird that flies with its two wings, but they are communities like you. I have neglected nothing in the Book. Then to their Lord they will be gathered." (Al-Quran 6:38)

"...I am that Sustainer, representing all living beings by residing within their hearts as the Soul." (Gita 4:8/10:20)
(Written: 2013)

Ideas n views by A Z M Alamgir

15. Senses

I am watching Animal Planet on TV. The wildebeests are running in a large herd with great speed. They are migrating from one region to another. They have stopped near a river. Here, they have lost their momentum. They seem worried. To jump in or not? Hesitation is at work. Several crocodiles are blocking the path. Yet, life will not stop. They must plunge in, even at a risk.

In groups, the wildebeests are jumping into the water. They are trying to cross quickly and reach the other bank. The steady crocodiles are observing the situation with their eyes above water, waiting for an opportunity. Several lives were lost.

A little further away, a lifeless body is floating with the river's current. The belly has become bloated. A few predatory birds are standing on the belly of the carcass. Their beaks are sharp, thin, and curved. There is sharpness and alertness in their gaze. They, too, are floating along, feasting in great joy. They have torn open a significant portion of the carcass's belly. Starting from

the entrails, they are picking out the soft parts from inside. A grand feast is underway.

It is not pleasant for a human to look at such scenes for long. Even one's own appetite might be ruined. Seeing such scenes, many cannot eat meat for days. It feels... strange. Some, therefore, become permanent vegetarians. There is logic behind being a vegetarian—at least for those who think about these matters.

Tell me, how can these birds eat such unclean, rotten, stale things—the body of another creature like themselves! Do they not feel bad even a little? Do they not smell a foul odor? Do they not feel a loss of appetite?

In this way, humans too once surely ate food without spices or cooking, in the primitive age. Perhaps they even ate such rotten food back then, just as tigers and lions do now. We see it. In fact, one life cannot survive without consuming another life.

Electricity is the same everywhere. If connected to an electric fan, the fan rotates and provides air. If connected to a car, the wheels turn, making it possible to go from one place to another. If connected to a light, it glows, allowing us to see everything in the dark. It is the same electricity. It is simply performing different tasks and providing different services due to the differences in the various machines crafted in various ways.

The same flow of life—the Soul—exists within all lives. It flows through different types or forms of living beings. Each is performing a specific task. They are fulfilling the needs of the One who created them. They are serving Him.

"...I am the flow of life in all living beings..." (Gita 10:22/7:9)

When electricity works inside machines, I do not know if the machines feel any "taste." But living beings do. They do because of the senses. What are the senses? Perhaps the machines do not know that. The One who created them did not give them that knowledge. He did not introduce them to the matter. If they knew, perhaps they too would have demanded it from the Creator or expressed a longing to have it. They do not know its consequences.

Humans, too, cannot demand many things from the Creator with which the Creator has not yet introduced them. As soon as they are introduced, they will start demanding. Suffering begins as soon as one knows. Sensory objects disturb the senses and, consequently, life. They make life restless and disturbed.

"The senses are so powerful, spontaneous, and turbulent that they forcibly lead away the heart of even a very careful, wise person who is striving to control them. Just as a boat on the water is tossed here and there by a

strong wind, so too can the intelligence of an uncontrolled person be swept away by the attraction of even a single wandering sense. A wise person does not participate in the sources of misery, which arise from the contact of the senses with material objects." (Gita 2:60, 67, 5:22)

When a human eats mutton kacchi biryani mixed with various spices in great pleasure, they experience its wonderful taste through their tongue, nose, and various senses. Is there any high-level creature in the world that feels disgust seeing this, thinking that one body is eating another body just like itself? Just as it feels now seeing those birds!

The living body of the bird is standing on a carcass, feasting comfortably. How do I know it isn't getting a taste and aroma like kacchi?

The odor we find in that carcass, which causes us to lose our appetite, those birds have been created under such conditions and environments that they do not perceive it. They only enjoy the pleasure. Even among humans today, there are those whose food habits are disliked by other humans. Insects start a great scramble over the excrement of large animals. Their senses inspire them. There are variations among senses. One attracts or repels another.

"The living entity, thus taking another body, obtains a particular type of ear, tongue, nose, and sense of touch, which are grouped around the mind. In this way, he attains and enjoys a particular set of sensory qualities." (Gita 15:9) (Written: 2013)

Ideas n views by A Z M Alamgir

16. Gift

At my college age, I read a story titled ‘The Gift of the Magi’. Even amidst scarcity, one must give gifts to loved ones. This has many positive outcomes and rewards. It creates mutual respect, love, and a sense of belonging.

Some people give gifts at various ceremonies. They give to those who have no lack. Yet, they find joy in being able to give. That is how their education and mindset have been shaped.

Sometimes, a silent competition begins among those who give. At other times, those who receive the gifts are seen to vary in their anger, affection, competition, and the degree to which they offer praise. Many do not hesitate to make comments behind the scenes after receiving a gift—both good and bad.

Many try to prove their superiority by giving gifts. Many try to belittle others through gifts. In such gifts, there is no love; there is only calculation. And once a custom is established, one has to keep doing it, much like following the herd. Many are forced to engage in such acts even

amidst financial distress, simply because it is a matter of "established social custom."

Many secure a large interest by giving a small gift. They are cunning. And the one who becomes overwhelmed with joy upon receiving it falls into the category of a fool. They do not calculate what they are losing versus the little they are receiving. They are satisfied with just a smirk and a false sense of prestige—because they don't even receive that much normally. Thus, they are satisfied; this little bit is a lot to them.

Many extract immediate interests by giving gifts. Many plan for long-term interests. Some flee after securing their interests and become known as "bad" people. It doesn't matter to them; they live happily thereafter.

Many, after securing their interests, prove themselves to be in danger at a certain point. They ask for forgiveness and try to stay "good." This doesn't matter to them either; they live happily thereafter.

Some people give small gifts to people all over the world, trying to make themselves dear to everyone. They receive no benefit, yet they maintain social ties. On the other hand, they do not hesitate to ignore the person from whom they received the greatest selfless benefit in life.

What is the need for such a mentality among humans that

they must give gifts to others? Because of this culture, humans have to dive into earning more frantically. They have to engage in competition. They have to involve themselves in much filth.

The subject I am discussing will not feel good to hear or read. The topic might seem to stem from a narrow mind. In reality, these small matters are not small. Let me try to simplify the matter with an example.

Marriage is a contract. It can be done simply by signing at a Kazi office. It is a registration. But to organize a competitive and harassing ceremony worth hundreds of thousands of taka, one has to earn through illegal and unjust means. Instead of marrying grandly with unjust earnings, what is the harm in marrying simply and staying on the righteous path? But it is not possible for everyone to do that. Acquiring that mental capability is not just a matter of much spiritual practice; it is also related to acquiring correct knowledge.

In the current social system, this task is difficult. The task can be made easier by slowly changing society. The purpose of this writing is not just to say these things. The purpose is to say a couple of things about the "system."

A society where one person can give gifts to two hundred people, while small children fight with crows for food in a dustbin—that society is certainly flawed and

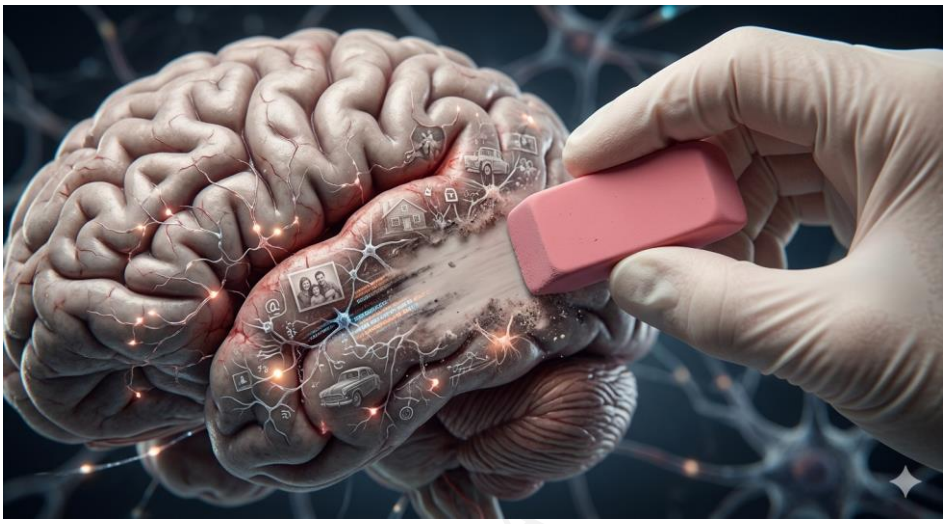
rotten. And those who go around giving and taking gifts are the "masters" of society. They are the ones who establish and maintain this flawed society. The gifts provided by them should be rejected.

To stop injustice in society, it is necessary to reject gifts distributed in a "humanitarian" guise using money earned through unjust and false behavior. Instead of one person earning excessively and putting on a show of distributing it among the poor, a system should be created where everyone receives the proper remuneration for their labor and can live their own life independently. The system of making others dependent on the "great" through excuses must be abandoned.

By rejecting the gifts of the high-earners, their unjust and irrational earnings must be discouraged. Society today has descended to such a level that such a piece has to be written! It feels bad to me as well.

Does that mean humans won't give gifts to one another? They will; they certainly will. But not with money earned unjustly. Nowadays, even bribes are considered gifts!

17. Delete: An Acknowledgment - A Chance



As we walk the paths of this earth, our footprints remain on the soil. A car drives over those prints. We can no longer see the print. We think it has been erased. But no, it is not erased. These footprints are indelible. That print breaks into pieces and spreads everywhere. An event that has happened once remains as a memory in the corners of the world. A line etched on the breast of the earth, or a wave, is never lost forever. It remains in various forms. It might be of use one day.

I can understand many things. I can see them. Again, many things I cannot understand; I cannot see. This does not mean the matter does not exist currently, or that it will never be possible to find it. With the passage of eras

and the expansion of science and knowledge, many things become easy to understand.

When a new era comes again, only then will I be able to understand the new matter—yet if I pass away, those things will never be known. So, if an advanced thought of a future era enters the brain, what is the problem with accepting it? The Creator has done so much. He is capable of everything; I do not think this thought is foolish.

Here I am, writing on the computer. This writing will not vanish. It will remain. I am not a scientist, so I don't know where it will remain. Perhaps in the memory. If deleted from there, then in the recycle bin. Perhaps that too is memory. If erased from one place, it will be found in another. Again, it might exist scattered in different forms or formats. One who has that knowledge is capable of bringing the writing back to its previous format even if it has moved to a different one. If it isn't possible today, one day it might be. The etchings will remain. It will never be erased, unless there is a way to erase it permanently within the Creator’s management.

A word is uttered by the mouth. Be it good or bad—I hear it as soon as it is uttered. A moment later, I can no longer hear it. But it has not vanished. If the uttered word vanished, we wouldn't have been able to hear it at all. If it vanished, it wouldn't have been possible to record it.

Through the correct application of knowledge, it is possible to summon the seemingly vanished matter. It is also possible to hold onto it. Because the formula for recording has been discovered, these things are easy to understand today. There is no difficulty in accepting them. What cannot be understood today will be known one day. And it does not seem foolish to think that He who is the Creator of such charisma knows everything. The word that seemed to have vanished did not vanish. It has its presence somewhere or the other.

"...Indeed, We have clearly recorded/preserved everything in a Book." (Al-Quran 36:12)

"With Him are the keys to the unseen... Not a leaf falls but He knows it. Nor is there a grain in the darkness of the earth or anything moist or dry but that it is clearly recorded/preserved in a Book." (Al-Quran 6:59)

Not even a scratch occurring on the breast of the earth vanishes. It remains recorded. Such is the creation of the Provider!

Thinking deeply, our unnecessary words and unnecessary actions are all recorded. Everything unnecessary is wasting space in the necessary archives. There can be an account for that, too. The liability for the waste lies with the one who is performing the unnecessary actions.

If a mistake occurs, an acknowledgment of that mistake is necessary. What is an acknowledgment? Why is it needed? An acknowledgment of a mistake can one day protect one from the penalty of that mistake if necessary.

While writing on an exam paper, a mistake happened. I crossed out the mistaken part. This is the acknowledgment. I admitted that the crossed-out part is a mistake; it is not correct. That is, I myself do not agree with this mistake. Everyone understood that the mistake has been admitted. That is, crossing out or erasing is an acknowledgment of a mistake. This is a rule. If there is no expression of acknowledgment for a mistake, the mistake could be wrongly thought of as correct; it can be thought of as such. That is a limitation of knowledge, an ignorance, and it can conversely reveal indifference. The liability will fall upon the one who did it. Then, at some point, he might have to pay the penalty for the mistake. Therefore, the acknowledgment of a mistake is a rule for gaining freedom from liability, or it can be called a chance for receiving forgiveness.

A wrong word was uttered by the mouth. Immediately I say with my mouth: this is not correct—a mistake. This is the oral acknowledgment of the mistake. Just as the mistaken word is recorded somewhere, the acknowledgment of the mistake is also recorded. It might

become necessary one day. It can be a witness. On that day, this acknowledgment can protect one from the mistake and the penalty of the mistake.

If a mistake happens on the computer, we delete it. Still, the mistake remains. The mistake that we think has been deleted, in reality, remains. One who knows or will know in the future will be able to retrieve it. Not even a scratch occurring on the breast of the earth vanishes. Unless there is a way to erase it permanently within the Creator's management.

When calculating many days later, it will be known that at least that incorrect task was once admitted as a mistake and deleted. In the case of writing, it was crossed out. Orally, the mistake was admitted. The acknowledgment of a mistake is important. The acknowledgment of a mistake is a rule for becoming free from liability. A chance for receiving forgiveness.

Everyone can see the scratch of the pen's ink. Everyone can hear the word uttered by the mouth. But the heartbeat? Not everyone knows the words it speaks. No one can catch the thought that flashes through the brain, unknown to all. Yet, just like the vibration of sound in the air and the vibration of light in action, the vibration of the heartbeat and thought is also recorded. If one knows how to analyze that vibration, the vibration will tell that you had thought a bad thought—you had processed a

bad intention.

I do not agree with a bad thought that came on its own; I do not like or accept the thought—there needs to be an acknowledgment for that, too. Otherwise, it might be mistakenly thought that the bad thought was the word of the heart. The desire of the heart. Part of a bad plan.

The heart might desire it. There is no crime in that. For there is no way to restrain the thoughts or desires that come into the heart on their own. The heart's bad desire can sometimes inspire one to step toward a bad path. This is the possibility of sin. The "bad" of the heart waits for an opportunity to step on the path of sin. One's own knowledge does not agree with such a thought that came into the heart on its own—there needs to be an acknowledgment for that, too. Otherwise, it might be thought that knowledge was not applied. That, too, is a crime.

What is the remedy or path to salvation from this? A way that will let everyone know that I did not or do not agree with this bad thought of the heart. Consequently, one day everyone will be able to know that acknowledgment of the mistake. They will know that I did not agree with the mistake or the bad thought of the heart. This will reveal the honesty or truth of the thought and knowledge. As a result, there will be no scope for misunderstanding. Therefore, an acknowledgment is needed here too. A

sincere acknowledgment. The bad thought of the heart must also be taken to the "delete" bin.

The bad thought that came on its own into the subconscious, beyond control—I am free from that; there needs to be an acknowledgment for that as well. If a bad intention or thought comes, it must be crossed out. It must be erased. In our words, deeds, and thoughts, there is the possibility of mistake every moment. And that is why this rule must be repeated over and over—"Astaghfirullaha rabbi min kulli zambiu wa atubu ilaihi; la hawla wa la quwwata illa billahil aliyyil azim," meaning, "I seek forgiveness from Allah for all my sins, and I return to Him. .. Surely Allah loves those who are repentant and those who purify themselves."

This can be in Arabic, it can be in English, it can be in Bengali; it can be this way or that way—however it may be, we need an acknowledgment that I have no—and had no—identification with any bad thought that appeared beyond my own control. That is, the matter is not a conscious or knowledgeable desire. Here, the language is not primary. The intention is primary. What is primary is the "deleting" or the acknowledgment.

"...Our Lord! ... Forgive us, surely! You are capable of all things." (Al-Quran 66:8)

This acknowledgment preserves the mistake or the bad

as "deleted." It might be of use one day. On the day of Final Judgment. This acknowledgment is the "Delete" which erases the mistake or the bad.

Just as a man-made video, even if it is broken into pieces and divided into hundreds, returns exactly if gathered or rewound—similarly, all events that have occurred in the universe will return exactly. That is why, before the Resurrection, the sun will rise in the west. This earth or the universe will rotate in the opposite direction.

"The Day when We will fold the heaven like the folding of a [written] sheet for the records. As We began the first creation, We will repeat it. [That is] a promise binding upon Us. Indeed, We will do it." (Al-Quran 21:104) (Written: 2013)

Ideas n views by A Z M Alamgir

18. Fight

A paved landing ghat sits on the bank of the pond. Coconut trees surround it. Their leaves are swaying in the light breeze. Likhon is lying on the ghat with his hand over his forehead. Sunlight plays hide-and-seek through the gaps in the coconut leaves. It feels good.

This pleasant feeling did not last long. Likhon felt a poisonous pain in his toe. He sat up. Several large black ants had emerged from beneath the coconut tree and gathered near his feet. One of them had caused this incident.

Likhon thinks—there must be a reason for the ants to come to this spot. He looks around, trying to find the cause. No specific reason was found, but a wrestling match caught his eye.

Two sturdy ants were locked in combat. They might have been of "General" rank. One had lunged at and grabbed the other. They were rolling over each other, wrestling. One was trying to wound the other with bites. Both were trying their hardest to win. Likhon couldn't tell if both would live the rest of their lives injured, or if one would die.

What are they fighting over? Because of a female? Because of an unequal distribution of resources? Because of an over-eagerness to take the responsibility of "public welfare" upon one's own shoulders? Whatever the reason, they want to satisfy their own souls by fulfilling the uncontrollable desires or cravings of their hearts.

In the path they have chosen for the satisfaction of the soul, the soul itself is being wounded today. The achievement gained with a wounded soul will not bring full satisfaction. And if one is killed? By living an ordinary life, they could have enjoyed the beauty, juices, and scents of the earth for a few more days. Because of the fight, they are about to be prematurely deprived of that fortune.

The vibrations they create in the air to communicate with each other are beyond Likhon’s capacity to perceive or understand. Likhon cannot communicate with them to know the actual matter. He only holds an assumption.

While wrestling, the two Generals tumbled from the upper step of the ghat and rolled down to the lower step. Yet, they continue their life-and-death struggle. No one is letting go. The fight does not stop. This fight must be won. Since blood has already been shed—more blood will be given if necessary. Perhaps the idea that "injustice will be washed away in a flood of blood" is also working within them. Or, this could be a fight for honor. It could be a fight for an ideal. Likhon doesn't know the actual fact; he only holds an assumption.

In their personal or social lives, this fight perhaps carries great value. Perhaps the Creator has sent some message to the ants in the management of their world. By sending the message, He has entrusted each with the duty of protecting their respective "religion" (dharma). For that reason, they are forced to fight. They are fighting because of their Provider, not because of themselves. Likhon does not know what message their messenger has delivered to them. He only holds an assumption.

The two ants are now floating in the water. But they are still clutching each other and continuing the fight. How intense this sense of hatred must be! What feeling or realization drives them to harbor such malice toward one another? Is it because of jealousy, hatred, or the greed for personal gain? Or is it out of a desire for revenge for some past deed? Or are they fighting to protect

themselves and their generation from a potential future danger? In the fight meant for survival, they are about to sacrifice their potentially long lives today. No one is letting go. Likhon cannot establish communication with them. He does not know the actual event; he only holds an assumption.

The ants do not know that someone is watching them from above. To Likhon, this war of theirs has no value at all. Likhon only feels pain seeing this unnecessary incident of theirs. Whatever they are doing, they are doing it according to their own level of knowledge. Likhon does not know if the ants realize that he is watching them. Or do they even see him?

Likhon thinks—he could end this war by blowing them away with a puff of breath. With one puff, he could create a wave in the water and drown them both. He could even pick them up with one finger and crush them under his foot on the ground. Can the two ants sense that?

A momentary wish or desire in Likhon's brain could determine their fate. Can the ants understand that?

Likhon himself is not certain how his own momentary wish or desire will be determined. Or who will determine it? A single wish or a momentary decision by Likhon could lead the ants to the path of peace, or it could lead them toward destruction.

Likhon cannot understand if there is another "Likhon" or "Great Likhon" above him who is observing everything from above, while human society fails to realize it.

"And we (the Jinn) are not certain whether evil is intended for those on earth or whether their Lord intends for them a right course." (Al-Quran 72:10)

"Certainly! I have created man in an environment of struggle. Does he think that no one has power over him? ... Does he think that no one has seen him?" (Al-Quran 90:4-7)

"You cannot see Me (My universal form) with your present eyes. Therefore, I grant you divine vision, by which you can see My hidden opulence." (Gita 11:8)

Likhon believes—certainly! There is someone who is observing everything from above, yet human society cannot know or even understand it. (Written: 2013)

Ideas n views by A Z M Alamgir

19. Aboriginals of Chittagong Hill Tracts

On the occasion of Indigenous Peoples' Day, discussions about the country's indigenous groups have been quite active on television channels for a few days. The rights of the indigenous people of the Chittagong Hill Tracts are being discussed. I wonder—don't we have an "origin" (Aadi) as well? Have we suddenly appeared out of nowhere in the middle? Who are our ancestors? Where was our ancestral home? Who lives there now? What will happen to our rights?

In a civilized society, when a human is identified simply as a human; when humans are engaged in a struggle to establish human rights regardless of time, place, or person—the identity of "Adivasi" (indigenous/aboriginal) keeps a group of people mentally belittled. Those who want to be identified as "Adivasi" actually want to gain certain opportunities and benefits through legal intricacies; the same intricacies used to deprive them of their rightful benefits. In reality, they too need all the rights due to a human being.

Ideas n views by A Z M Alamgir

The truth is that small and weak groups are being oppressed by large and powerful groups. But isn't this problem limited only to small indigenous groups? On the plains, where people are known as "non-indigenous," humans are constantly falling victim to the attacks of human-hyenas. The problem is not just for the indigenous. Everywhere—hills or plains—what is needed is not "human-shaped hyenas," but the removal of "hyena-ness" from within humans. It is necessary to block the path of opportunity for the wicked.

There is a fierce debate over just one word—"Adivasi." Will a change in terminology bring a solution to the problem if the character of humans does not change? There is a debate over the word, yet no one discusses the root cause behind the debate. Or rather, they cannot raise the discussion. What are the benefits for the indigenous in being identified as "Adivasi," and what are the benefits for others in not recognizing that identity—that needs to be discussed. The real point is that someone is being cheated, and someone is doing the cheating. Whatever the form or whatever the logic of the excuse may be. When the scales of profit and loss are not equal, injustice occurs there. Civilized people cannot take the side of injustice.

A solution is needed. Discussion is needed. However, the prolongation of discussion in the name of "discussion" only keeps the deprived... deprived. It allows those

enjoying benefits to live their lives beautifully. These are injustices. The beneficiaries are leaving the consequences of these actions on the shoulders of their own next generation.

Many mediators are more interested in giving the "project" a long life than in solving the problem. There are certainly some benefits in this. Or, it is worth investigating whether there is an opportunity to increase budget allocations by creating new problems in new forms after showing a solution to one.

The indigenous problem in the hilly regions of Bangladesh is not a small problem at all. It is a sleeping boil. It will wake up in time as budget allocations increase. Along with this problem, the possibility of the birth of several other problems in a chain is involved.

Linked to this is the question of the original home of the Rohingyas; linked to this is the question of the language and independence of the indigenous people of the Hill Tracts; linked to this is the justification for Bangladesh breaking away from Pakistan; linked to this is the justification for the departure of the British, and so on. There is a possibility that these will gradually be revealed one by one, subject to some "Greater Will." (Written: 2012)

20. Holy War

That day I was in the seventh heaven. Suddenly, my eyes turned toward the earth. It wasn't accidental; there was a reason to notice. Certain indicators had been set beforehand, and those indicators detected something unusual. Thus, I had to look back at the earth. A tiny reddish tint was caught on the earth. Why this sudden reddish hue amidst the blue and green? I turned my gaze.

Tiny. Extremely tiny. Just a mere dot. From my position, the earth cannot be seen with the naked eye. I adjusted my vision. Bit by bit, the earth began to appear larger. The oceans emerged as blue. The forests were green. In the last image I had saved, these red dots weren't so numerous. Now, I can see blood-red dots in various places.

A bloody conflict is underway in human society. It has increased so much that its signs are visible even from my position. What is the cause of this conflict?

Sometimes it is for prestige. Sometimes for power. Sometimes for glamour. Simply a fight for gain and more gain. A gain that mostly comes to a human's life at its very end. At the time of departure, one cannot even take that hard-earned surplus along. Again, for those whom one thinks they are doing this or leaving this for—one does not even know if they will be the ones to deliver the final sting.

"O you who have believed! Indeed, among your wives and your children are enemies to you (who may divert you from the path of Allah), so beware of them. ..." (Al-Quran 64:14)

Except for a very few lucky ones, excessive acquisition brings no peace to most people. Yet, all this unrest is created in the hope of a little peace—in the agony of the soul's momentary perceived dissatisfaction.

Humans are not ants that they would fight without reason. Though even ants do not fight without reason; they too have a cause for their struggle. They understand their cause, and the Coordinator of the Universe knows it.

There is a reason behind human fighting as well. There is

logic. One fights for principles. For some ideal. They don't say it outright; they say it is for an ideal, or for the welfare of the people. Behind it lies self-interest. They don't say it outright; they say it is for religion. Sometimes for the country. Sometimes for language. Humans fight for various reasons. The root cause is one—"Self-interest." They don't say it outright because they want to hide the truth. But where they want to hide it, it still exists. The ultimate truth remains hidden in the background. Even if self-interest is behind it, a sense of right and wrong also plays a role. This, too, is true.

Are war, struggle, Jihad, and fighting unnecessary? Are they good or bad? Every human understands that war can never be desirable. It is never the best way to solve a problem. In a word, it is bad. Its consequences are terrible!

"Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. Allah knows, while you know not." (Al-Quran 2:216)

Truth be told, there is a necessity for war. Because it is the ultimate best way to solve a problem. It cannot be bad because of its necessity. Humans themselves feel the need; that is how humans are created. No one has to tell them of that need. Yet, there are many types of people in society who do not feel that necessity

themselves. Due to a lack of foresight, humans try to avoid even the danger that will one day consume them. Therefore, guidance from a universally accepted figure is necessary. Inspiration is necessary. Thus, war, Jihad, and struggle have been encouraged out of the urge of necessity. It is said:

"Fight in the way of Allah (the way of truth, justice, and welfare) against those who fight against you (against truth, justice, and welfare), but do not transgress. Indeed. Allah does not like transgressors." (Al-Quran 2:190)

"So let those fight in the cause of Allah who sell the life of this world for the Hereafter. And he who fights in the cause of Allah and is killed or achieves victory—We will bestow upon him a great reward." (Al-Quran 4:74)

"O son of Kunti! Either you will be killed in the battle and attain heaven, or you will gain victory and enjoy earthly happiness. Therefore, arise and be determined to engage in battle." (Gita 2:37)

"O Prophet! Urge the believers to fight. If there are among you twenty steadfast warriors, they will overcome two hundred. ..." (Al-Quran 8:65)

"As a Kshatriya (warrior), considering your specific duty, you should know that there is no greater duty for you than a war for the protection of righteousness (justice); therefore, there is no scope for hesitation in this matter."

(Gita 2:31)

"Cut down this doubt that has arisen in your heart due to ignorance with the weapon of knowledge. Be armed with the weapon of Yoga... Arise and fight." (Gita 4:42)

"And if Allah did not check one set of people by means of another, the earth would indeed be full of injustice." (Al-Quran 2:251)

The religion meant for peace is the same religion encouraging war. It sounds inconsistent. Yet, this war is also for peace. If there were no bad people or unjust oppressors on earth, perhaps there would be no more need for war.

"How can you not fight in the way of Allah (truth, justice, and welfare) when the weak men, women, and children are crying out: 'Our Lord! Rescue us from this town whose people are oppressors. Oh! Send us from Your side a helper; send us from Your side a protector.'" (Al-Quran 4:75)

The question is—when is this war necessary? War is necessary to protect righteousness. But discussing that truth is dangerous today. Because those who do not want to understand the essence of religion are the ones most inspired today with the flag of religion in their hands. Some seemingly successful "intelligent" people are utilizing that inspiration.

When does a war begin? Who starts it? The aggressor never starts a war. The greedy-criminal aggressor simply does what is natural to his character. If his crime is accepted, the question of war does not arise. War happens only when an attempt is made to resist an injustice. And resisting injustice is the greatest duty and responsibility for the protection of one's own existence and creation. This is the root of religion.

Upholding justice is religion. The war fought to uphold justice is a "Holy War" (Dharma-yuddha). He who fights to uphold justice fights for religion, because of religion, or to protect religion. Every war is a holy war, because every war has a side of justice. He who stands on the side of justice stands on the side of religion. For him, the war is a—"Holy War."

A war between Hindus and Muslims is not a holy war. A war between Muslims and Christians is not a holy war. A potential war between Buddhists and Muslims is also not a holy war. These are wars created by seemingly successful men or nations. Because they are taught wrongly, it becomes possible to keep the world restless. In that gap, some profit can be made. But in the true sense, what is the profit in that? For whom? For how many days? Herein lies the foolishness of the "intelligent" human race.

Those who are the masters of false philosophy also

understand these things. But the competition of the "game" they have taken themselves into—the physical, mental, and social inability to sacrifice prestige—drags them repeatedly onto this path.

The religion of all humans is one. It is not Hindu, Muslim, Buddhist, or Christian. Humans existed on earth even before the emergence of these. There were good and bad humans. Religion emerged to resist the bad and protect the good. To uphold truth is the religion of man. To uphold justice is the religion of man. The war to uphold these is the Holy War. In this war, a sword or a cannon is not always required. Remaining vocal in thought, consciousness, support, and action on the side of truth and justice, and against falsehood and injustice until death, is Holy War. This war can be external; it can also be a war with one's own self. (Written: 2013)

Ideas n views by A Z M Alamgir

21. Arakan

MAP OF ARAKAN AND SURROUNDING COUNTRIES.

The country formerly known as Burma is now called "Myanmar," located in Southeast Asia within the Indian subcontinent's sphere. Although composed of many ethnic groups, they are primarily classified into eight main races.

Myanmar consists of seven regions and seven states. The Bamar people primarily inhabit the regions. Each state is home to a specific ethnic group.

The Bamars are the largest and most powerful ethnic group in Burma. They make up approximately 65% to 70% of Myanmar's total population. Their language is Burmese, which is the official language of Myanmar. Primarily, the Bamars are identified as Burmese, though all citizens of Myanmar are referred to as "Burmese"

regardless of ethnicity. Aside from the Bamars, all other ethnic groups combined account for only 30% to 35% of the total population.

The "Rakhine" State is a coastal state in western Myanmar, covering slightly more than 14,000 square miles. During the British colonial era, Rakhine State was known as "Arakan."

To the west of Arakan lies the Bay of Bengal, and to the north-west is the Chittagong region of Bangladesh. The Arakan Mountains separate Arakan or Rakhine State from the main mainland of Burma to the east. The current capital of Rakhine State is "Sittwe," which was formerly known as "Akyab."

The Rakhine people are the majority ethnic group in Rakhine State or Arakan. In fact, the Rakhine are a subgroup of the "Pyu" state of Burma. They arrived in Rakhine in the ninth century after crossing the Arakan Mountains. They established several cities centered around the "Lemro" River. The Rakhine people constitute about 5% to 6% of Myanmar's total population, though there are no precise statistics.

In 1406, the Rakhine kingdom was attacked by Burma. The Burmese army entered the Rakhine cities. At that time, the Rakhines were forced to take help and shelter in Bengal.

A group of them has been living in the south-eastern region of Bangladesh or the Chittagong Hill Tracts since the sixteenth century. They are known as "Marma" or "Magh." They have lived in this region since the time when the Chittagong area was under the Kingdom of Arakan. The Rakhine also expanded into the Tripura state of India. Tripura was also ruled by the Arakan kingdom at that time. There they are known as "Magh," but in Bangladesh, they are called "Marma."

Historically, Arakan is known as an independent kingdom. In the fourth century AD, Arakan was established as a kingdom within the Indian subcontinent. The establishment of Arakan as a state was primarily influenced by Indians. In the tenth century, Arakan was ruled by the Chandra dynasty of Bengal. Initially, Arakan was a part of India, not Myanmar.

The "Rohingya" people have lived as the original inhabitants of Arakan for over a thousand years. However, it is difficult to say for certain today who the original or ancient inhabitants of Arakan were. Some believe the Rakhine people have lived there since 3000 BC, although this claim is not established.

As mentioned earlier, many ethnic groups live in this country. Although the Rohingya people are identified as ancient inhabitants of Arakan, they are not included in the list of the eight primary ethnic groups drafted by the

country. The Rohingyas do not have their own territory or country.

About one million Rohingyas live in Arakan. While the Rakhine people are the majority in "South Arakan," the Rohingya Muslim population is the majority in "North Arakan." The Hindu community is a minority among them.

During the British colonial era, Rohingyas were regarded as "Chittagonians." This Bengali identity was not controversial until before 1990. The Rohingyas feel more comfortable identifying as Arakanese Muslims rather than by the name Rohingya.

Currently, the Rohingyas are among the most persecuted ethnic groups in the entire world. They do not have the right to move freely. They are deprived of education, employment, and all facilities within their own country. The country of which they are residents has been refusing to grant them citizenship. It can even be said that the country is engaged in an attempt to ethnically cleanse the Rohingyas. Though undisclosed, it is a truth that genocide is occurring there. The persecution of Rohingyas amounts to crimes against humanity. The country of Myanmar is involved in a conspiracy to completely uproot the Rohingya people from the land.

The Myanmar government believes that the Rohingyas

are illegal immigrants from the neighboring country, Bangladesh. They want to label the Rohingyas as "Bengali" instead of the name Rohingya. Certainly, there is some historical background to this which has primarily created the controversy.

Due to its long coastline along the Bay of Bengal, Burma has maintained contact with the outside world primarily through Arakan for a long time. Arakan became an important center for trade and cultural exchange by sea since the Maurya period, i.e., from 322-187 BC.

Arab merchants used to come here for trade via the Bay of Bengal since the third century AD. They used this route for trade with India and China, as a southern part of the "Silk Road" connected India, Burma, and China since the "Neolithic" period or the New Stone Age, i.e., from 15,000-2,000 BC.

From the eighth century, Arab merchants began missionary work alongside trade. They converted many locals to Islam. Besides preaching, they entered into marriages with local women and began living here. In this way, the Muslim population in Arakan began to increase. Contact was also established between the Arakanese and the Mughals and Portuguese.

In 1406, when Burma attacked the Rakhine kingdom, the king of the "Mrauk-U" dynasty of Arakan, "Min Saw Mon,"

took shelter in Bengal. At that time, the Sultan of Bengal was "Ghiyasuddin Azam Shah." Min Saw Mon spent twenty-four years in exile in Bengal.

In 1430, with the help of the Bengal Sultanate, King Min Saw Mon recovered Arakan. They established their capital in the city of Mrauk-U. At this time, Arakan became a protectorate of the Bengal Sultanate. The sovereignty of Bengal had to be acknowledged in some parts of North Arakan. At that time, Bengali Muslims entered Arakan with King Min Saw Mon and established settlements. The Mrauk-U dynasty ruled Arakan from 1429 to 1785.

Even after regaining the independent kingdom, the kings of the Mrauk-U dynasty maintained the culture of the Mughals and Bengal. They used Islamic titles. For example, Min Saw Mon (1430-1434) took the name "Sulaiman Shah." Later, however, his successors wanted to break free from the authority of Bengal. Min Khayi or Ali Khan was the first to deny the authority of Bengal.

After the death of Sultan Jalaluddin Muhammad Shah of Bengal (1415-1433), the then Arakanese king of the Mrauk-U dynasty defeated the Sultan of Bengal, Rukunuddin Barbak Shah. In 1459, they occupied Chittagong. From that time, Chittagong came under the Kingdom of Arakan.

The rulers of Arakan continued their expeditions into Mughal-Bengal as well. In 1625, they conducted an expedition to Dhaka. They increased trade relations with the Portuguese. They achieved prosperity by establishing authority over sea routes. The Mughals considered the Arakanese attacks as Arakanese-Portuguese piracy.

In 1660, Shah Shuja—the second son of Mughal Emperor Shah Jahan, governor of Bengal, and claimant to the Peacock Throne of Delhi—fled to Arakan with his family after being defeated in battle by his younger brother Aurangzeb. He received shelter from the Mrauk-U king of Arakan. Those who came with Shuja remained in Arakan and joined the royal army. They played an important role there until the occupation of Arakan by Burma.

Meanwhile, the dominance of Arakanese-Portuguese pirates continued to increase. Mughal Emperor Aurangzeb ordered the Subahdar of Bengal, Shaista Khan, to suppress the pirates.

In 1666, Shaista Khan, with six thousand soldiers and 288 warships, recaptured Chittagong from the Mrauk-U dynasty. The Mughal expedition expanded up to the "Kaladan" River during this time. The Kaladan River flows through Mizoram in India and the Chin and Rakhine states of Myanmar. It has created the international boundary between India and Burma. The Mughal administration brought northern Arakan under their control at this time.

The Muslim population of Arakan began to gather in the northern region during this period.

In the seventeenth century, the entry of Bengalis into Arakan increased in search of trade and agricultural work. Many also joined as soldiers. The famous poet "Alaol" is a poet of this period.

The last "Konbaung" dynasty of Burma occupied Arakan in 1785. After ruling Arakan for about 350 years, the Mrauk-U dynasty fell. By 1799, about 35,000 people of Rakhine State took shelter in the neighboring British-ruled Chittagong region of Bengal to escape persecution by the Bamars.

The "Konbaung" dynasty ruled Burma from 1752 to 1885. Between 1824 and 1885, three Anglo-Burmese wars occurred over six decades. Burma was completely defeated by the British. Arakan was lost to the Burmese following their defeat in the First Anglo-Burmese War. The Burmese King surrendered Arakan to the British East India Company in 1826. When the British occupied Arakan, the Bamars drove out and exiled the Rakhines.

The "Bengal Presidency" was the largest British colonial subdivision. The British East India Company further expanded the Bengal Presidency to include Arakan. At this time, the British immigration policy encouraged Bengalis to join as agricultural laborers in the sparsely

populated and fertile lands of Arakan. There was no international boundary between Bengal and Arakan at that time. There were no restrictions on immigration.

At the beginning of the twentieth century, many Bengalis went to Arakan and established settlements in search of work. When I read Sarat Chandra's story "Samudre Cyclone" (Cyclone at Sea), I did not know these facts in this way. It is possible that those who took shelter in Bengal after being driven out during the Burmese occupation of Arakan are the same people who returned to their own country due to the British immigration policy. Or, it could be that new groups of people entered there whose ancestors had never lived there. However, this matter is not certain.

According to the British census of 1872, the Muslim population in the Akyab district alone was 58,000, which increased to 178,000 by 1911. The number of immigrants increased in this way because the British brought in agricultural laborers at a low cost. Most of the immigrants came from the Chittagong region.

Due to the convenience of travel to Arakan by sea and the barrier of the Arakan Mountains with Burma, communication between Akyab and Chittagong, Narayanganj, Dhaka, Kolkata, Rangoon, China, and Europe increased during the British colonial era. Arakan became the largest rice-exporting region in the world.

According to the 1931 census, five hundred thousand Indians were living in Akyab alone. The Arakanese Indians became influential in Akyab. The Arakanese Burmese became aggrieved by this.

At the beginning of the twentieth century, Indian immigrants in Burma increased to such an extent that Indians became the majority in the major cities of Burma. British-controlled Burma felt helpless at this time. The severe negative effects of the British immigration policy began to become apparent in Arakan. Reactions started to manifest through ethnic conflicts.

Although the immigration policy boosted the colonial economy, the local Arakanese became aggrieved. This also fueled Burmese nationalism. Before World War II, Burmese nationalism began to rise. Around 1930, it turned into anti-Indian resentment. Consequently, a terrible riot was witnessed in 1938. In this, Indian immigrants became victims of attack—especially Indian Muslims, who brought a specific religion to that country. The victims of this riot were primarily the Indian Muslim population living in North Arakan.

During World War II, the Imperial Japanese Army attacked British-controlled Burma. The British retreated. Before leaving, they established a "buffer zone" or safe area in North Arakan. They left the Muslims of North Arakan armed. Through this, they attempted to

somewhat resist the Japanese advance.

To re-enter Burma, the British formed the "V Force" with the Rohingyas. In the 1942 Arakan massacre, the British-created Rohingya V Force, the Japan-loyal Rakhine Buddhist community, and Burmese nationalist forces were involved in riots. Arakan turned into a battlefield at this time. It is said that the V Force contributed more to the riots than to resisting the Japanese. During the Japanese occupation (1942-45), about 250,000 common people died.

The Japanese advance created tension between the Muslim and Buddhist populations. Muslims began to leave Japanese-controlled Buddhist areas to gather in British-controlled Muslim-majority North Arakan. Conversely, Buddhists began leaving Muslim-majority areas. During this time, many left Arakan and spread to various parts of Bengal and India. It was not only the Arakanese Muslims, but thousands of Indian-Burmese, Anglo-Burmese, and British people who had settled there during the colonial era also left Arakan. It is worth noting that the Japanese occupation ended through the offensive of the Allied forces.

Post-war, Arakan could have turned into a Buddhist-controlled region; Arakanese Muslims, especially Rohingya Muslims, were apprehensive about this. The Muslim leaders of Arakan believed that the British had

promised them a separate Muslim region. But after the war, the British promise regarding the determination of their fate was not clear.

Before Burma gained independence, leading Arakanese Muslims or Rohingya Muslims attempted to integrate with East Pakistan, considering language, religion, and geography during the Pakistan movement. However, as Muhammad Ali Jinnah was unwilling to involve themselves in Burmese affairs, this was not implemented.

There is a controversy that many people from Bangladesh entered Arakan after the end of World War II. However, these were primarily those Rohingyas who had been driven out of the area during the war and had taken shelter in Bengal. After Burma became independent, they began returning to Arakan. But the Burmese government considered them illegal immigrants. They even prevented many from entering the country.

The British ruled Burma from 1824 to 1948. In 1948, Burma became independent. In independent Burma, the Rohingya people of Arakan gained recognition as an indigenous ethnic group of Burma. Among them, many held positions ranging from high-ranking government officials to elected members of the legislature, and some even held ministerial posts. In the 1951 general election of Burma, five representatives were elected from among the Rohingyas, including an elected female member. In

the 1956 general election, six representatives were elected.

In 1962, General "Ne Win" seized power as the military ruler of Burma. General Ne Win began his military career during World War II on behalf of Japan. Since the imposition of military rule, the Rohingyas began to be deprived of their political rights. During the military rule between 1962-64, Burmese Indians were forced to leave the country. In 1982, the right to nationality of the Rohingyas was revoked. In the 1990 election, four Rohingya members, including "Aung San Suu Kyi," were elected. But Suu Kyi was placed under house arrest. Others were subjected to various forms of persecution. The voting rights of the Rohingyas were revoked.

The Bamars believe they have been harmed by the British immigration policy. The Rakhines believe they have been harmed by both the British and the Bamars. No one has the time to think about the Rohingyas with sympathy.

As the proposal for inclusion in Pakistan was not accepted by Jinnah, some leading Rohingyas started a movement to establish a separate Muslim state in Arakan in 1947. Consequently, in 1978, the military government expelled the Rohingyas from the country. Many took shelter in Bangladesh as refugees at that time. Some went to Pakistan.

Bangladesh protested against Burma's unethical, cruel, and anti-humanitarian behavior toward the Rohingyas. But Myanmar's version is that those who have been expelled are citizens of Bangladesh living illegally in their country.

In 1978, through the mediation of the United Nations, the Ne Win government agreed to take back two hundred thousand refugees. In the same year, and again in 1992, joint declarations by Bangladesh and Myanmar legally declared the Rohingyas as citizens of Burma. (From Wikipedia)

At a Glance

During the British colonial era, the state of Rakhine was known as **Arakan**. The Rakhine people are the majority ethnic group in Rakhine State. However, the **Rohingya** people have lived there as original inhabitants for over a thousand years. While the Rakhine are the majority in "South Arakan," the Rohingya Muslims are the majority in "North Arakan." The Myanmar government believes the Rohingyas are illegal immigrants from neighboring Bangladesh. There is a historical background to this that has created the primary controversy.

Historical Shifts and Settlements

- **1406:** Burma attacks the Rakhine kingdom. The King of Arakan takes shelter in Bengal. With Bengal's help,

Arakan is later recovered. At that time, Bengali Muslims enter Arakan and establish settlements.

- **1459:** Arakan occupies **Chittagong**. From that time, Chittagong falls under the Kingdom of Arakan. The rulers of Arakan continue their expeditions into Mughal-Bengal. The Mughals considered these attacks as "Arakanese-Portuguese piracy."
- **1660: Shah Shuja**, the second son of Mughal Emperor Shah Jahan and governor of Bengal, flees to Arakan after being defeated in a power struggle with his brother Aurangzeb. Those who came with Shuja also remain in Arakan.
- **1666:** On the orders of Emperor Aurangzeb, **Shaista Khan**, the Subahdar of Bengal, conducts an expedition to suppress the pirates and recaptures Chittagong. From this period, the entry of Bengalis into Arakan increases for trade and agricultural work.

The Colonial Era and Rising Nationalism

- **1785:** The last Burmese dynasty, the **Konbaung**, conquers Arakan. To escape persecution by the Bamars, many people from Rakhine State take shelter in the neighboring British-ruled Chittagong region of Bengal.
- **British Policy:** British immigration policy encourages Bengalis to join as agricultural laborers in Arakan. In the early 20th century, many Bengalis go to Arakan in search of work and settle there. However, these were primarily the same people who had been

driven out during the Burmese occupation of Arakan and had taken shelter in Bengal.

- **1938:** By the early 20th century, the number of Indian immigrants in Burma increases significantly, becoming the majority in major cities. This causes **Burmese nationalism** to rise, resulting in a terrible riot in 1938.

World War II and Displacement

- **Japanese Invasion:** The Imperial Japanese Army attacks British-controlled Burma. During this time, not only Arakanese Muslims but thousands of Indian-Burmese, Anglo-Burmese, and British people who had settled there leave Arakan and spread across various parts of Bengal and India.
- **The Repatriation Controversy:** After WWII, there is a controversy that many people from Bangladesh entered Arakan. However, these were primarily the Rohingyas who had been displaced during the war and had taken refuge in Bengal. The Burmese government, however, views them as **illegal immigrants**.

Independence and Military Rule

- **1948:** Burma gains independence. In independent Burma, the Rohingya people of Arakan gain recognition as an **indigenous ethnic group**.

- **1962: General Ne Win** imposes military rule. Since

then, Rohingyas have been systematically deprived of their political rights.

- **1962–1964:** During military rule, Burmese Indians are forced to leave the country.

- **1978:** The military government expels Rohingyas from the country. Bangladesh protests against Burma's unethical, cruel, and anti-humanitarian behavior. However, Myanmar's stance remains that those expelled are citizens of Bangladesh.

Ideas n views by A Z M Alamgir

22. ‘Chu ..’ and An Analysis

In the National Parliament, the use of words starting with "Chu.." (a slang/insult in Bengali) has been observed. This has triggered a storm of discussion, criticism, and condemnation everywhere.

But did the person who uttered such a word do it alone? Is there no one else with them? Are those who oppose such behavior alone? Is there no one with them either? Yet, no bloodshed has occurred because of this. Both parties sit face-to-face in Parliament. This proves that there is a coordinator hidden somewhere inside, or perhaps there is a balance of power. A single word helps us understand many things.

He who causes this to happen also causes that. Opposition is momentum. Opposition is life. Opposition is the guide to the path of truth. Opposition is a tool for people to express their opinions. Because of opposition, we find the truth; we find the lie. Opposition that emerges from the heart through fair conduct certainly finds the right path. It is the responsibility of humans to

choose the path; it is the humans who must bear the consequences. Based on their knowledge, humans suffer or enjoy the proportional results of their actions, sooner or later.

Has the one who uttered the sentence containing "Chu.." done a bad thing? In a narrow view, the matter might be bad, but it also has good results. Long-term good can be hidden within apparent evil. Not everyone digs the earth to find turtle eggs, nor do they find gold. Only a few do.

Millions of people have condemned this act. Everyone agreed in one voice that the matter is bad. People recognized the bad as bad. Through this incident, the mindset of the people was revealed. The new generation received a direction.

If so many benefits were gained due to a "satanic" act, where will that Satan's place be? It is not possible for a fool to commit such a grand act of devilry. Satan must also be sufficiently knowledgeable. Otherwise, such devilry could have been performed by someone insignificant. The chief of the angels was made Satan—one who expected equal status.

One whose slight mischief creates so many benefits might not even suffer punishment—if it was done with good intent, understanding the necessity. Or, perhaps it happened at the hint of the One who drives everything.

We, the common people, know very little.

Millions of people on earth continue to perform virtuous deeds. All this virtue, in human consideration, stems from an unvirtuous act—from the disobedience of the Creator's command. All these holy, virtuous people originate from something unholy. All creation involves opposing actions: mobility, restlessness, and momentum.

If opposition and duality are essential parts of creation and momentum, how can it be "bad"? A change of name is needed. Not "Satan"—it could be called a "Relative Negative Force," an "Opposite Force," or Satan's devilry can be considered a Negative Force. It is "Relative" because, during a change of phase, it can sometimes become Positive.

Evil is not just evil. It is an essential part of the "One" or the Whole. If you think of evil as something separate, the concept of the "One" remains incomplete. Good-evil, truth-falsehood, light-darkness can never mix. Metaphorically speaking, they are in conflict, always eager to remove one another. Or it could be said they are always eager to occupy each other's place.

When these two forces come face-to-face, a third force emerges silently, hidden between them or through their mixture. This third force is powerless when judged

against the first and second, but it is acceptable to both. Everyone seeks its proximity. This force creates and maintains balance. Whoever assists this balancing force also walks the path of virtue. This is responsibility because they participate in the effort to save creation. Otherwise, the destruction of creation is inevitable. In reality, there is no destruction of creation. Temporary anarchy is just the time it takes for the old to be uprooted and the new to take its place. Or, the time it takes for one to be removed and another to take hold. Or, simply the time it takes for a Negative force to transform into Positive, and a Positive into Negative. Destruction is actually a process of transformation. Life is thus beginningless and endless. There is no end, no destruction. There is only transformation.

To maintain balance, one must sometimes be harsh against the so-called evil or opposing forces. Otherwise, the process of transformation—often called destruction—may begin, which is undesirable for one side.

Therefore, alongside flexibility, respect, and love, religion also contains the presence of harshness. Harshness is not bad; the evil lies in its wrong application.

The discussion seems to be drifting from one side to another. But that cannot be allowed. As I was saying...

If a single "bad" act made millions of people vow to follow the "good" path, and if the actor did it knowingly, they surely cannot be a sinner. Their place is not among the sinners. Some people must understand this and protect them. Because of their courageous role, the generation could identify good and evil. They condemned the evil in unison or united against it. If they did it unknowingly, their place is a matter for God's judgment.

It is not possible for the creation to understand the Creator's game. Who will be spared through subtle judgment and who will be caught is known only to Him.

I am not Satan; I am a person like an angel. I have gone near heaven. Or, they are not an angel; they are a person like Satan, gone near the doors of hell. There is no scope to think like this.

Ten people became good at the call of one good person. One person's bad behavior made millions aware of the good path—which one is more effective? A single puff of a cigarette by someone on a stage can make many people simultaneously aware of its ill effects and bad behavior. Of course, only if these acts are truly done with good intent and understanding!

23. Mind Reading

The heart speaks. We cannot see who speaks. We cannot even hear the voice of the speaker. But we can understand. Well, how many live in the heart? As soon as a thought starts, someone provides an answer. Or asks a counter-question!

Let's assume two reside there. One is the Relative Positive Heart (**RPH**) and the other is the Relative Negative Heart (**RNH**). No one knows the conversation between the Positive and Negative hearts. No one hears it. Only the person themselves and the Omniscient (God) know.

One afternoon in 20XX, some conversations took place in the heart. Those words did not vanish; they are preserved. Some parts of those conversations, retrieved

from the "record room," are published here today.

Conversation Topic: "Long Life"

One

RPH: Well! If a turtle can live for four hundred years, why does a human live for only one hundred?

RNH: To whom are you saying this?

RPH: To the Creator.

RNH: He knows best. You don't need to worry.

Two

RPH: Well! If a turtle can live for four hundred years, why does a human live for only one hundred?

RNH: To whom are you saying this?

RPH: To the Creator.

RNH: Why are you saying this?

RPH: I feel jealous. I want to live too.

RNH: This is not the proper way to ask or pray.

Three

RPH: If a turtle lives for four hundred years, why does a human live for only one hundred?

RNH: So where is your problem?

RPH: No, I don't have a problem. But I too harbor a desire in my heart to be long-lived like it.

RNH: Why?

RPH: The earth is very beautiful. Affection, love, food, gossip, sense of duty, service to humanity, creativity—I like all of it here.

RNH: Really? Then be so. Who is stopping you from being long-lived?

RPH: But I cannot become that by myself. Please, You make me like that.

RNH: I don't need you for that long.

Four

RPH: Well! If a turtle can live for four hundred years, why does a human live for only one hundred?

RNH: So, how many years do you want to live?

RPH: Four hundred years.

RNH: Fool! If you must ask the Creator, ask to live forever.

Five

RPH: O Creator, make me live forever.

RNH: Why? What is the reason?

RPH: The reason is... then the reason is... then more reasons... etc.

RNH: But I don't need you for that long.

Ideas n views by A Z M Alamgir

24. IPS-UPS

IPS is an abbreviated English term meaning "Instant Power Supply." The other is UPS, which means "Uninterrupted Power Supply."

In the case of the first one, when the electricity goes out, it supplies power instantly. That is, it supplies power immediately. However, between the time the electricity goes and the resumption of the power supply, there is a very subtle moment where the power is disconnected. In other words, there is a break in the continuous power supply.

UPS is "Uninterrupted." That is, even if the electricity goes out, there is no break in its continuous power supply. No interruption or deviation occurs. The supply of electricity remains ongoing even in the middle. It does not get

disconnected. Uninterrupted.

There are two types of living beings in the universe. This is not the author's word. Therefore, the quote is taken from its source:

"There are two types of beings: the perishable (decaying) and the eternal (imperishable). In this material world, every being is perishable, and in the transcendental or spiritual world, every being is eternal." (Gita 15:16)

This is a quote from the Gita. The same tone exists in the Quran's statements:

"Every soul shall taste death... the joy of worldly life is but a delusion." (Al-Quran 3:185). That is, in worldly life, everyone must taste death. Here, the being is decaying or mortal. It is further said:

"...they will be eternal in the garden/heaven as a reward for their deeds." (Al-Quran 46:14), "The inhabitants of the garden will say, now we shall not die anymore." (Al-Quran 37:58). That is, as said in the Gita, every being in the transcendental or spiritual world is eternal.

The construction of IPS and UPS, their internal environments, and various conditions are not the same. They have different environments, structures, and conditions. Therefore, there are procedural differences in their same task. Both start supplying power automatically as soon as the electricity goes out. But due

to structural differences, IPS remains disconnected for a short time before resupplying power, while UPS does not. It continues to supply power uninterruptedly.

Different places or states in the universe have different structures, conditions, and environments. It is one way on Earth, another on Mars. Even on Earth, it varies from place to place. Living beings are also of various kinds. They too have internal differences. Each kind of being has a specific structure, condition, and environment. All these factors influence the life situated in a specific place. That is what makes a being mortal or eternal.

What is death? Death is like the disconnected time of an IPS power flow. It deviates the flow of life within a being for a moment. When the flow of life is regained, the body wakes up again. The middle period remains disconnected. It is said:

"As the soul passes, in this body, through childhood, youth, and old age, even so, at death, the soul passes into another body... Just as a person discards worn-out clothes and puts on new ones, the soul similarly discards worn-out bodies and enters new ones." (Gita 2:13, 22)

The same is said in the Quran: "You will certainly die, then on the Day of Resurrection, you will be raised again." (Al-Quran 23:15-16)

The essence of the Gita and the Quran is the same. The dead person will live again. By what process it will happen is not a matter for common logic. While it is a matter of religious discussion or preaching, it is not a matter for their research. Religion has only provided a direction. But if research is to be done on this, it is a matter for scientific or science-based research.

The question arises: can a person wake up in exactly that same old shape and nature? With old memories? In fact, these are not issues at all. Rather, these tasks are relatively easy to perform.

All necessary information or codes for a specific person are in their DNA. More things will be discovered in the future. Every discovery or every piece of knowledge given by the Creator gives us a hint or direction. One just has to "copy-paste."

The way the author writes, it seems as if he knows everything. All the tricks are in his hand. In fact, that is not the case. The author believes that He who can do so much can do everything. How can He? The author does not know. He does not even want to know. Scientists can look for it if they wish. The author is only the intellectual and spiritual consumer of the results!

How the resurrection will happen, how humans will wake up again—the discussion of that process is not important

here. What is important here is the "Guidance" or direction. That is, humans will live again. Religious scriptures give us that direction.

In fact, Allah knows everything. Everything might be created in the same way. Humans will know these things when Allah grants permission for them to know.

These words were said in religious scriptures a long time ago. That is why these books are a direction for the human race. If one wishes, one can believe these words; if not, one may not. Some people will wait for scientific results. But if the words are true, by then the event might have already occurred. Consequently, one might not have the fortune of knowing the results before the event happens. Whether to believe these statements or not is a matter for an individual's own discretion.

"Death" creates a disconnection in the flow of life in the body. Temporary. For a short time. Just as it happens in the case of an IPS power flow. Humans cannot even understand that disconnected time of electricity. Death too might be for a very short time, but in human calculation, it might seem very long. As it is said:

"...a day with your Lord is like a thousand years of your counting." (Al-Quran 22:47)

The same is said in the Gita: "In human calculation, a thousand ages (Yugas) make one day of Brahma, and his

night is of the same duration." (Gita 8:17)

It is further said: "...on that day it will seem to them as if they had not stayed in the world for more than an hour of a day." (Al-Quran 46:35)

From one state and position, things might seem long, while from another state and position, they might seem like a blink of an eye.

The matter of rebirth or resurrection from death is compared here with the disconnected time of power supply in an IPS. That is, the matter is such that the power flow is there, everything is functional, but the power goes out and everything stops. Like death. Power flow is created again, and everything becomes functional again.

In the case of living beings, life is there, the being is functional. The flow of life goes away, the being is dead. The flow of life is infused again, the being wakes up. This is the example of a decaying or mortal being.

There is another kind of being who has no death. However, there is growth, or in other words, contraction-expansion. At one stage or the final stage of growth, they shrink or contract themselves. Death is the opposite of life. In this case, contraction is the opposite of expansion or can be said to be equivalent to death. But it is not death. That is, in this case, the flow of life is not disconnected. After contraction, the being starts anew

or from the beginning. During the time between contraction and expansion, their life is not disconnected. This is compared to the uninterrupted power supply in a UPS. That is, in the case of the being, it is like a continuous supply of life. No interruption or deviation occurs. Uninterrupted.

Life-death, rebirth or resurrection, mortal and eternal—these matters are like the flow of life in a body, just like the flow of electricity in an IPS and UPS.

Ideas n views by A Z M Alamgir

25. Fantastic or Heavenly Economic Thoughts

Can a doctor's work be done by an engineer, or an engineer's by a doctor? Can someone who studied social science do the work of a doctor or an engineer?

No, the work of a doctor or an engineer cannot be performed by anyone other than a doctor or an engineer. However, there are many jobs in the world that can be done by one person in place of another. Such tasks can be performed by gaining education in any general subject; they can even be done using common sense without formal education. But practicing medicine or engineering is not possible for everyone. Similarly, a doctor cannot do engineering, nor can an engineer practice medicine. These are **highly technical subjects**.

These types of technical matters cannot be compared to other general subjects. For example, a doctor, an engineer, or a social scientist can all work in a bank if they wish. They can work in an NGO, join the police force, or even start a business. But not everyone can become a doctor or an engineer.

In one line of thought, the work of medicine or engineering could be done by anyone. How? For instance, when there were no doctors or engineers on this earth, who performed those roles? Or from whom did doctors and engineers emerge? They emerged from non-doctors and non-engineers—from ordinary people. Ordinary people acquired knowledge of these subjects, developed them, and became specialized. That early knowledge has advanced significantly today. **The knowledge is what is real, not the person.** Anyone who possesses the knowledge of a subject will be able to perform that task.

Knowledge is preserved in various ways and places, such as in books. A doctor or an engineer preserves a small portion of a vast reservoir of stored knowledge in their brain. Anyone can acquire that knowledge and hold it in their mind; they would then be known as a doctor or an engineer. They store specific knowledge in their memory, not everything about the subject—much like how we store various data on a **pen drive**. To be a true doctor or

engineer, one must also know the practical application and have real-world experience. I began the discussion this way; eventually, a connection will surely be found to understand the entire discourse.

The Paradox of Education and Employment

People everywhere! So many people are graduating from universities in various subjects every year. But where are the employment opportunities for so many? Perhaps the country needs more doctors relative to the population. But for subjects other than medicine, do the graduates have as much necessity or scope for work? There aren't enough jobs for students of all university subjects. For example, while more doctors might be needed, is there a need for as many historians? Or geographers? Or those studying Bengali or English literature?

Yet, a way must be created for every human being in the world to lead a complete and beautiful life. No one has the right to destroy even one of the Creator's creations; rather, their proper sustenance must be ensured. This is an extremely important responsibility for those who govern the world.

Therefore, even if only for the sake of employment, jobs must be created for everyone under every subject of study, even if it seems "unnecessary." If needed, positions and titles must be created just to provide a salary. A way

must be found to keep every person busy with some work, and everyone must be brought under a **database**. No one should remain unemployed. No brain should be left idle or unemployed, as it leads to harmful activities. This is an excellent concept for society, the environment, and overall development.

If a beautiful lifestyle cannot be arranged for all people within a disciplined system, it will hinder or harm society, the environment, and development. To reduce the possibility of harm and maintain a good situation, it is best to try and keep all people engaged in some form of work.

The harmful actions of idle or unemployed people damage society. To compensate for that damage, budgets are later allocated to various sectors. Instead of allocating a budget after the damage is done, it is better to create positions beforehand, provide salaries to potentially harmful or unemployed people, and find ways to keep them busy with work. This is a superior concept even for keeping people away from unnecessary and destructive activities.

Specialization and Remote Expertise

Relative to the population, this country might need more doctors. Yet, competition for market dominance continues. Why this competition despite the demand? Because everyone wants to practice medicine while

living in a happy and comfortable environment. They do not want to spread out among the scattered population. That is, no one wants to leave their current position to work or stay at the grassroots or marginal levels. It's not that there is no logic behind this.

(Reader, for the sake of writing or expressing the concept, the example of the medical profession is being used repeatedly. This is done solely for the convenience of expressing the author's thoughts, with no other reason.)

In one sense, reality says we don't even need this many doctors or engineers. It is true that some highly educated people are needed in a subject. However, there is a greater need for people who can follow directions. There is a need for some practically trained people who can work according to instructions.

The highly educated do not want to go and work at the marginal level. They don't want to go to villages; they want to move abroad. The children of the wealthy also do not want to go. Therefore, let the marginal people stay at the margin. Let the marginal people be engaged in the service of their own people. No one has to go to the marginal level by sacrificing happiness or comfort. From behind or from a distance, the expert will transfer their specialized knowledge. The person at the marginal level will work exactly as the expert instructs. They just need to

be trained and let loose.

Not everyone needs to be forced to become a high-level doctor or engineer. Only those who are extremely interested—those whose souls inspire them to be engaged in that work and who are willing to sacrifice much comfort for it—should become doctors or engineers. Otherwise, there is no need to become a doctor just to collect a certificate by spending money for social status or to get bank loan facilities. In doing so, a truly "interested person" loses the competition of money and is deprived of becoming a doctor, and society loses the right person in the right place.

The work should be done by the "people of work"—those who truly want or are interested in working, or those who need to work. Others do not need to be directly involved with the work. That creates unnecessary competition in the workplace, introduces chaos or politics, and destroys the spirit of the actual workers. As a result, they too fail to work or leave out of frustration, or their pace of work slows down.

A "Heavenly" Economic Model

What will the surplus or extra manpower, specialized in their respective professions, do every year? How will they survive or lead their lives? Money is needed to survive. For money and dignity, a good job is required. For the job,

education is required—specialized education. The real truth is, so many people do not need such high-level education. However, there needs to be an arrangement to keep some people busy or to pass their time.

As mentioned before, competition is ongoing in the workplace. Why? Because there are too many qualified people of the same level in one place. Ten eyes are looking at one chair! Competition sometimes reaches a level where more "non-work" is created than actual work. To gain dignity and more money, there is a race for promotions and higher increments. Schemes are played to push others down. No one truly helps another; help is only given in subtle, strategic, and partisan ways.

The "man of work" is either not getting work or losing it. Malicious intellects are rising to the top but cannot perform. The worker or the good person has to stay busy fighting the malicious ones just to survive, or else they have to flee. Society is not getting results proportional to the labor and money spent. Flattery is increasing. Skilled people are getting lost. If this continues, we will fall back to a primitive state, or a conflict will arise that will set all development back. There must be a solution for such a potential future.

There are some people who want to work or need work. On the other hand, there are some skilled people who are not very interested in working but want equal rights. In

such cases, those with that mindset should also be given equal rights. There are various reasons or logics for this. Because they too are skilled; they also know how to work and possess the ability to work. Whether they are unskilled or not, if an "interested person" or a more skilled person or someone who needs the work is given the seat instead of them, a person of that [malicious] character will constantly disturb them in the workplace. They will create problems, making it impossible to work smoothly.

For the sake of maintaining a proper work environment, it is better to give those qualified or unqualified people their due. Because without everyone's satisfaction, no work or development can be achieved. Time, money, and energy will have to be spent on "unsolicited opposition management." Even the work might stop, or destructive activities could occur. This concept must be implemented because they have the skill or ability to work, or the ability to cause mischief, yet there aren't enough positions in the workplace, or they are not mentally prepared to work under existing management.

A crowd of overqualified people in one place creates problems. Conversely, the possibility cannot be ignored that without this push-and-pull, some people would live an idle life once they get a chair—which can be called the ill-effect of a monopoly. Therefore, competition is necessary, but not "dirtiness."

Life as a "Game" (The Gaming Economy)

The current competition in workplaces is a problem arising from the concentration of many over-educated or skilled people in one place. No one wants to go to the margins. No one wants to sacrifice comfort. Everyone is busy fighting to survive in a comfortable state. This competition exists because surplus skilled manpower is being created. This is said considering only those employed; yet there are countless educated and qualified unemployed people. Thus, the potential alarming situation is even more terrifying!

As mentioned before, being a doctor or engineer isn't the vital thing—the **knowledge** of medicine or engineering is. It exists in the pages of books or is otherwise preserved. If someone who knows it assists or shares it, another can grasp that knowledge in a moment. One doesn't have to wait years for an exam. Whatever the brain captures by reading a book, it can capture the same knowledge even faster if someone explains it. Therefore, if the expert's opinion can reach the margins, no one has to leave their position or sacrifice comfort to stay or work at the marginal level.

There are two types of people in the world. One type works self-motivated; the other type must be driven. It is very important to manage people according to their nature. If you drive someone who is self-motivated, the

work will stop. Again, if you leave alone someone who needs to be driven, the work will also stop.

Instead of being highly educated and engaging in competition with each other in one place, one should spread to the margins. Whoever wants to work in a certain way based on self-motivation should be allowed to work that way. That is, if someone wants to go to the margins to learn or work practically, they should be given that opportunity. Again, if someone wants to work by only providing specialized knowledge from their own position, they should also be given that opportunity. In that case, of course, everyone must create their own necessity or demand or market.

People are needed for work, but many people are not needed for specialized knowledge. If one person holds the knowledge, others can follow them.

If surplus skilled, qualified, or knowledgeable people do not find work or are unwilling to work under specific conditions, there must be a beautiful management system for their income. This is necessary for a smooth social system and also from the perspective of the Creator's management of creation. A proper management system must exist for every living being that comes to earth or is sent by the Creator. This is the responsibility that lies on humans and the governors of the world. The question is, what will that management be

like?

The extra or surplus population cannot be eliminated. Nor is it appropriate to consider them a burden on society. That is, those who are qualified and skilled but are not involved in work, or cannot be, or do not wish to be, and who appear to be dependent on others due to the existing financial system—these are the people being discussed. Someday, for some reason, such people might become necessary. Just as a seemingly "malicious opposition party" one day plays a major role. The Creator's game is hard to understand! Therefore, they must be kept ready to be used when needed. As a result, there must be a system for everyone to complete every action in the life cycle. There is no scope to think they are not contributing or will not contribute. There must be an allocation or a means for them as well. That must be considered an **investment**, even if it is never used.

Therefore, this matter—the surplus qualified individuals in every specific field—must be thought about seriously. The important thing is: to maintain a beautiful human life, everyone must have some means of income! Yet, there aren't enough or desirable jobs. So how will they earn? This is where the thought of **Fantastic Economics** begins.

A system must be created for those who are skilled, qualified, or even completely unqualified but capable of

disrupting work. A system for the survival of all of the Creator's creations must exist. These are human duties. These are tests. But what means can be adopted for them? Or how can they be kept busy and provided with an income while being kept away from the "main work"?

Some "Games" must be invented. They will play. But this game is not just a game. There will be various types of games. Just as games will be a way to pass time, a means to keep oneself busy, and an instrument of joy—at the same time, they can be a medium of education and training to become more skilled and qualified in their respective specialized fields. Ultimately, all games will also be a medium for earning money. The games must be created that way.

The skilled, qualified, or unqualified-but-disruptive people do not need to create unnecessary competition by crowding the workplace. They will be removed from the main workplace or kept busy by some means. They will be busy with something. This will allow the "actual worker" to have the opportunity to work, and others will remain "waiting" to work in this system as per time or necessity. For example—every country has an army. They wait to fight in case of necessity. Even if they don't face a single war in their entire life, they earn through their job, maintain families, and lead lives. Every person must be brought under a department related to their subject of

interest, and some allocation must be kept for their income from there. If you think about it, you will see that the Creator has also kept us engaged in various "games" and has arranged light, air, and food for everyone.

Economic Equilibrium and "Number" Theory

How can this idea be implemented? First, the philosophy must be understood. Keeping the surplus population "temporarily" away from work is also a great contribution to society. For that contribution, they must be paid or an allocation must be kept for them. That is the logic. It must be thought of or understood that way. The word "temporarily" is used here because they might become necessary at any time. Thus, it is an investment. Just as the police work to maintain peace and order; they have a huge contribution to society. In return, they get a salary. They can contribute to society because there are people creating problems. If there were no people creating problems, they would have no important work.

If the people who create disorder in society do not create disorder themselves, or remain refrained from it, or can be kept away from creating chaos by some means, then by the same philosophy, they can be considered to be contributing to society just like the police. In fact, by keeping them away, the need for a police system might even be eliminated—to understand the philosophy. Consequently, this system can be considered an even

greater social contribution and the product of a more advanced thought or concept than the police system. That is, you don't have to spend extra money or time maintaining a huge force like the police. Instead, the surplus population or those likely to cause problems are keeping themselves ready through "games" (training/education) to step into work during disasters or necessities.

Members of the police force do not "earn" any money—meaning, they have no productivity in the national economy based on adding value. So where does their salary money come from? This is a question.

In reality, for those involved in productivity or who earn money and create a surplus in the national economy, their share decreases when paying the members of the force. This reveals that if some people work in an economy, many people can eat even while sitting idle. Still, they are kept busy with some work. Just as people will live in **Heaven**. They will get everything just by reaching out. There is truth there too; there are formulas or mathematics. Nothing happens miraculously. The Creator is a Great Architect; He knows all the formulas. However, in this concept, instead of feeding the surplus population while they sit idle like in Heaven, it is suggested to create a means of income by keeping them engaged in a "thief-and-police" game.

More examples can be given. For instance, ten dependents live off the income of one earning member in a family. If the state or global system can be set up that way, not everyone has to work. They don't have to engage in unnecessary or chaotic competition. Yet, for the potential troublemakers or unnecessary competitors or surplus manpower—who might become necessary in the future—this concept suggests creating an alternative way to earn money by playing games instead of sitting idle. That is, they are told to "do something." A system to keep busy or stay busy is being proposed.

Essentially, if some people work or labor in an economy, many people can eat without working. It's the same in an organization. Not every employee's work is vital. Again, many are getting salaries even while shirking work. It's not causing any problems. This is mentioned to highlight the importance of creating some work, even if unnecessary, to provide employment for all. Although it might seem harmful from the perspective of a specific organization, it is excellent considering society and the overall economy. Let me clarify with an example.

If all the work of all humans is done by **robots**, where is the work for humans? No human will have any work. Everything will run at the signal of one person. Humans will be able to eat while sitting idle. Therefore, there is a way to eat without working. However, a small number of

people must always remain engaged in work. Others can be given some work if they wish voluntarily. Again, through a system like a game, an arrangement can be made for them to earn and eat. In fact, economy will gradually reach a stage where humans will get everything just by reaching out. However, to prevent idle or unemployed people from mischief, some means or system must be created.

Allah can do everything. If He wanted, He could feed everyone while they sat idle. Adam and Eve ate that way. But humans will not like that forever. So they must be given something to do. To prevent happy people from getting involved in mischief, the idea of creating necessary and useful games is being suggested here.

Aren't people doing well by playing cricket or football? The whole of human life is also a game. Essentially, it's about creating a channel for the flow of money. But in Allah's management, even that is not needed sometimes. But humans won't like such a life after a while. Hence this diverse life! This diverse world! Just as family life doesn't feel good sometimes without a quarrel. Similarly, war and conflict for market dominance have kept humans busy. Life feels good when one survives or danger passes. Humans have some **Ego**. So human life is sorrowful because of all that. Otherwise, a joyful heavenly life could also be led.

The whole of human life is, in a sense, a game. Someone has kept us engaged in a game. We earn money by playing the game. we arrange for food. A strange game of economics!

The earth was created millions of years ago. There was no bridge over the Padma River. Did life stop? Life went on. It didn't stop. Even today, if there were no Padma Bridge, life would go on. But its "grand project" has directed the flow of money towards the Padma. Money has come into the hands of some people who were poor in that area in the past. Comfort has come into their lives or the lives of the locals thanks to the grand project of the Padma Bridge.

Essentially, it's not the bridge, but the need to create a channel for the flow of money everywhere. By identifying the place or sector, a flow of money must be created in the necessary places so that money reaches every person's hand. That can be done even by creating it through a "game." However, creating a flow of money through real work has the additional benefit that a bridge is also obtained in the process.

There is no need to create extra pressure or push-and-pull in the workplace. Everyone should be allowed to work according to their own heart's desire. Either someone will go to the margins if there is work, or they won't work and will play a game. Even from the game, a

system for their income will be arranged. If necessary, a loan system can also be kept there. A strange game of economics! I am trying to present the philosophy of the subject through examples.

The Office Assistant Logic

As mentioned before, except for highly technical subjects like medicine or engineering, everyone can do almost all other jobs. Let's take the example of an office assistant's work. Because even if there is no work, as a human, they must survive and survive relatively well. There will be a family. There will be children. There must be an arrangement for their education. This is not just an individual matter; it is a matter of collective economic thought. Otherwise, society will be harmed overall. Development will not only be hindered; it will one day be destroyed. No one can be kept unemployed.

An office assistant cleans the chair and table in the office. They move files. They bring the boss's food, etc. They are adding nothing to the economy. They are doing nothing productive. No money is being earned for the organization from their work. Yet, they are earning money by doing these non-productive tasks. They are running a family. Since no monetary value was added to the organization from their work, where is their salary money coming from? One must think. Because no monetary value is being added to the organization or

national life from their own work. Their work only involves expenditure without adding any monetary value. Therefore, it must be understood that the money for their salary comes from the money earned by someone else whose work adds monetary value.

The truth is, somehow or other, employment has been created for a person this way. They are not unemployed in society. As a result, they are not a burden to society. They are running their own family—this is how we understand these matters.

Perhaps a few more people are being fed by them. Those who are being fed by them are not earning. That is, they are dependent on them. In this way, ten people enjoy the fruit of one person's work. This is an individual example. The picture of an organization or society is the same. Essentially, the surplus of the exchange value of the products produced by some producer is running them. That is, the labor of that unknown producer, from whose production the income comes, is indirectly running them and their family from afar.

If the office assistant were not there, the boss would have to arrange their own food. The boss would move the office files themselves. They would clean their own chair and table. Then this person wouldn't be needed. Their employment wouldn't happen. Where would the money allocated for that salary go then? Or who would get that

share of the money—the one who is giving up their share to run that office assistant's family?

If there were not even one office assistant, the office would still run. It might be a bit harder for someone. Again, following the same principle, an office can be run with three office assistants if desired. In that case, all three must be paid. Perhaps someone's share will be a bit less. If someone takes less or gives up a portion of their income, an allocation can be kept for everyone. No one will have to beg anymore. Employment can be created for everyone.

As a result of this system, the person who gets a smaller share certainly leads a luxurious life in this earthly existence. If they give up a bit of luxury from their share, people don't have to be unemployed. They don't have to beg. By hiring more people as office assistants, they can survive with their families. They will be under a database account and will earn according to their qualifications. As humans, it is dishonorable for one person to lead a luxurious life and another to lead a life like a beggar in the same society—at least from the perspective of the Creator. Therefore, even if it has to be given up from someone's share, there must be a system to keep an allocation for everyone in the world. As soon as a person arrives on earth, a system must be ready for them. That's how the system must be. Perhaps it won't be that

luxurious. They should at least be able to fulfill their basic needs; the system must be arranged that way. It must also be understood that those leading luxurious lives are making excessive profits. If the path to excessive profit is closed, where the flow of money goes—that also needs to be researched.

For fifty years, not a single war has occurred. Yet, there is a salary allocation for every member of the army. Where is the money coming from? What work are they doing? They are preparing for war every day—that is, they are taking training. Similarly, if those who are currently unemployed are made salaried employees in some sector of their interest against some anticipated work, where is the problem? No one will be unemployed then. All people will be under the account of a job. No one will call anyone unemployed. Everyone will be in a respectable position in society. Considering the overall welfare of society, this is good! It is also an excellent thought considering justice for all of the Creator's creations.

An individual is earning money by showing sign language during the news on television. They are running a family. They are bearing the educational expenses of their children. Out of millions of people, how many understand that language? And of those who do, how many watch the news? Or how many of them have the ability to buy a

news device? Or what is the benefit of them watching the news? The news will be known anyway, just a matter of a little time. Do not take the statement negatively; I am just saying it for the sake of conversation.

Similarly, for students of every subject in universities, even if it's not urgent or if it's unnecessary, work must be created, and each person must be engaged in some work or enlisted in the work of their own subject and provided with some remuneration. So that one can fulfill basic needs and think, move, and work in their own way. This system is also necessary for creativity. There must be such a system for all of the Creator's creations. **"One birth — then one guaranteed job."**

If someone wants to earn extra, they will provide extra labor. They will study more on the subject. But there is no need to force someone to become a doctor or an engineer. There is no need to create unhealthy competition by hiring more qualified people in the same place. It hinders a proper work environment.

What will be the arrangement then for qualified but surplus workers? Among the qualified, those who want can go to the margins and make their place. Those who do not want to go to the margins can stay in their own position within the limits of the money received for basic needs. They can move in their own way. However, they too can have various arrangements for extra income. For

example, they can earn more by playing games. Through games, they can take more training on their own subject or any other subject of interest. If needed, they can join the work upon call. No one will work if they are not willing; someone else will fill their place. Just as everyone will be ready by playing the game, there will also be an arrangement for extra income from there. The plan must be arranged that way. I don't think there's a need for more discussion on this here, as it is just a presented concept.

Just as driving a car, flying a plane, conducting a war, or gaining knowledge of surgery is possible through games, the matter is similar. However, an arrangement can be made for them to work or learn practically in their own subjects at specific intervals. Inspection arrangements can be made. Those who want to prepare themselves can participate in those activities. Everything will be optional.

In all fields of work, a group of interested, qualified people will be employed. A group of interested people will stay alongside those employed. Another group will stay at a distance or in their own comfortable position and play games. They will acquire modern and higher knowledge through the games. They will learn practically by participating in periodically organized training. Competition in the workplace will decrease. The "man of

work" will work. Those employed will certainly get higher remuneration. Those who go to the margins will also get relatively higher remuneration. Those who are qualified but unwilling to go to the marginal level will get the money provided to fulfill basic needs. They will have to manage within that. However, they will also have a way to earn extra, which they can earn by transferring specialized knowledge or by playing games.

In this way, all the people of the country will be engaged in work. But a country's resources are limited. So this system must be taken to a global scale. This will further increase the scope of income.

Various types of subject-based games can be invented. Another good example of a medium for this system is the **Capital Market**. And to increase its scope or capacity, all small and large businesses or works must be brought under this market.

This system will create comfort for everyone. Instead of being burdened by unnecessary official pressure, people will become creative. This system will create the opportunity for inquisitive or creative minds to increase their creativity.

An office assistant has to be paid if hired. An office can be run even without an office assistant. In between, there's a calculation of money or currency. An

appointment is the creation of a direction for the flow of money. If there is an office assistant, they get the money. If not, who gets the money or where does it go? Where does that money come from? One must understand the flow of money. Where is the pressure of the flow of money higher? That money must be flowed from there to a completely empty place. Just as wind generates a storm due to high and low pressure, then flows from the high-pressure side to the low-pressure side to return equality and calm the environment, creating and maintaining balance—the matter is similar.

Another game of money flow is **"Numbers"**! What flows with the flow of money? Money or currency flows! It goes from one side to another. It goes from one hand to another. Money or currency is a symbol. A symbol of what? A symbol indicating a number. Therefore, instead of moving money or currency in hand unnecessarily, this problem can be solved just by moving the **number**. Economic life must be taken to that method. Only a number will be added to a person's account. If the number runs out, a "number loan" can be given. They will start the game again and repay the loaned number by earning through playing the game.

This year, due to Corona, the sale of idols for Saraswati Puja has decreased. The sale of flowers was not as expected. Those involved in this work are in distress.

Ideas n views by A Z M Alamgir

What if there were no rule for Saraswati Puja in the world? What if February 21st was not created? Then what would happen to the business and income of those involved in the flower business? These are not such works without which life won't go on. Life is a game. These are parts of that game. Actually, on some pretext, money is coming from one person's hand to another's and going back again. What if it is possible to bring money to hand without a pretext? What if money comes to hand just by playing a game while sitting idle? How would it be if there were such a system?

Reader—economists, if they wish, can research and find out that it is possible to provide a salary to every individual by keeping or engaging them in some work. Whether they do necessary work or not, or whether someone lives in their own way with an allowance. In that case, perhaps some people's share will be a bit less than before. But which is more urgent? Someone's extreme consumption, or the fulfillment of someone's basic needs? Which is a better concept considering the world, society, family, creation, and the Creator? These matters must be thought about.

One more thing. Pious people earn merit by distributing blankets to the poor or those suffering from the cold. They earn merit by giving Zakat. Must people be kept poor forever so that you can earn merit? Must people be

kept poor for the practice of religion? If the heart doesn't bleed for people, these will not bring merit. Because here, the greed for one's own merit is greater than the devotion to the Creator and working according to His instructions. There's a greed to buy or get something more with that merit. The nature of the publicity of these works also shows that a desire to achieve superiority works within. Even a tiny bit of such desire will turn merit into non-merit, or fail the deed, if it is not done solely out of thought for Allah or God without any desire for gain.

Once upon a time, people went from one place to another in palanquins or horse carriages. Why don't they go that way now? Not that way anymore. Now is the time to deliver the money due for the fulfillment of basic needs to everyone's hand. If the Zakat system is no longer needed because of that, then let it not be. The Creator Himself changes the rules of the world at the proper time. It is said,

"We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that Allah is over all things competent?" (Al-Quran 2:106)

Reader, the above discussions are just some concepts. Someone among the economists will surely be able to refine this further. Someone among the politicians will

one day come who will implement it or take the initiative to implement it. Science or science-based research will support everything overall.

Ideas n views by A Z M Alamgir

26. Correction of a Wrong

In this world today, how did so many people come to be? Where did they come from? No one truly knows. Many theories exist or may exist, but their ultimate truth remains uncertain. Regardless of being a believer or an atheist, one eventually has to turn to sacred scriptures or base discussions upon them.

The Bible says the first human was "Adam." The Quran harmonizes with that tune. The Gita names the first human "Manu." None of us know the historical truth, yet many believe these accounts. Whether it is Adam or Manu, what's in a name? We call Adam "Adawm" and Hawa "Eve." Whatever the name may be, our practical intuition also suggests that all humanity originated from a single first human.

How and from where did the first human arrive? No one knows. Just as humans are traveling to the Moon or heading to Mars today, they might have arrived on Earth in a similar fashion. However, the truth of this is unknown. The Bible describes it like this:

"In the third month after the Israelites left Egypt, the caravan left Rephidim. They arrived at Sinai and set up camp. In the heart of the Sinai desert, they took their position toward the mountain. Here, it was announced that God would descend upon the peak of Mount Sinai. God would appear to everyone. All were told to purify themselves and warned not to stay near the mountain, or death would be inevitable.

That morning in Sinai was the dawn of the third day. Thick clouds, along with thunder and lightning, covered the mountain. The surroundings were engulfed in smoke. The entire mountain shook violently. A deafening sound vibrated everywhere. Everyone was terrified. God was descending upon the peak of Mount Sinai.

Everyone present witnessed the lightning and smoke that day. They were terrified by the thunderous sound. Some tried to flee; many tried to watch from a distance. Amidst the density of the thick clouds, only 'Moses' (Musa A.S.) went near God. God spoke with Moses. All the Israelites witnessed this."

The fact that God spoke to Moses is also mentioned in

the Quran: "...and to Moses Allah spoke directly." (Al-Quran 4:164).

I will not dwell on that specific context. But today, the way a rocket flies into the sky—covered in fire and smoke, producing a massive sound—makes the above description seem similar. That is why I say: just as humans go to the Moon or Mars today, they might have come to Earth in such a way. Yet, the truth remains unknown.

Even if humans arrived on Earth in the manner described above, the question remains: where did they come from? The answer is unknown. If such a concept is true, how did they get to the place from which they came to Earth? No one knows the answer. No human knows who, when, or where the first human was created. For this writing, knowing those details is not necessary.

From practical knowledge, we see and understand that each of us has a father. If Adam or Manu was the first human, then all people in the world have come from them.

The first human brought the seed of humanity to this earth. The first human is the carrier of the human seed. That seed has flourished and decorated the entire world with life. As the Quran says:

"Did We not create you from a liquid disdained? And We placed it in a safe lodging for a known extent. Thus We

determined [it], and excellent are We as determiners." (Al-Quran 77:20-23)

And it is also said: "Does man not consider that We created him from a [mere] drop?" (Al-Quran 36:77).

The Gita says: "I am the generating seed of all existences." (Gita 10:39).

It further states: "It should be understood that all species of life are made possible by birth in this material nature, and that I am the seed-giving father." (Gita 14:4).

Who is this "I"? He who is this "I" is the Creator of man—the Creator of everything. But no one truly recognizes Him, knows Him, or even understands Him correctly. Different people hold different ideas. Whoever believes in a certain concept becomes a believer in that faith.

He created Adam or Manu; that is, He created the first human. Adam merely carried the seed. But where would he sow that seed? Not all crops grow on all lands or soils. There are many conditions everywhere.

For the sowing of Adam's brought-forth seed, He arranged suitable land or created another being to carry that land. According to the Bible, she is "Eve." We know her as "Hawa."

The seed is within Adam; the land is within Hawa. He made one dependent on the other. He gave no one

absolute power. He created a balance everywhere so that no one, becoming uniquely powerful, turns into a destroyer. In every subtle field of creation, there is balance or the presence of an opposite.

Adam plowed the land with a "plow" and sowed the seed. From that, crops of the same characteristics were produced. As it is said: "Your wives are as a tilth unto you; so approach your tilth when or how ye will." (Al-Quran 2:223).

This is a metaphor—a simple statement. Humans will perform all tasks naturally and healthily with their common sense. There is no need for overly complex discussions regarding a simple example or metaphor.

Adam cultivated the suitable place for his seed and sowed it. From there came one, two, three... then more from them. Then more and more people were born from all of them; the human race was created.

Adam is the primordial father, the carrier of the seed of humanity. Hawa is the mother, the carrier of the land. The relationship of the mother with the land is more intimate. Crops grow in the land. That is why we frequently use the term "Motherland."

New creation occurs when the land is cultivated and seeds are sowed. Humans have received this teaching and gained this knowledge. Humans have also gained the

knowledge of cultivating the earth's soil to produce crops to keep themselves alive. Humans only sow the seed and use the land. But why do crops grow? How do they grow? Where did this seed of humanity come from? And this land? These matters may be subjects for scientific inquiry, but they are not the topic of discussion here.

Adam sowed the seed; humanity emerged. Adam is therefore the original father of humanity. This is a logical statement. To be a father, one must sow the seed. From that seed, various nations will be created through branches and sub-branches.

Abraham (A.S.) had two sons, Ishmael and Isaac. Isaac's child was Jacob or Yaqub. Yaqub is "Israel." From Israel, the Judeo-Christian nations emerged. Thus, Israel can be called their original father. From Ishmael, the Muslim nation emerged. Originating from Abraham (A.S.), both the Jewish and Muslim nations were created. Therefore, he is a father figure to all these nations.

To be a father, one must sow a seed, from which various nations emerge through branches. Who is the "Father of the Nation" for the Bengali people? Are the Hindus of West Bengal not Bengalis? Will they accept the father of the nation from East Bengal as their own? Or can the Chakma, Marma, or other ethnic groups of this country accept it from their hearts? Furthermore, are all Bengalis

of East Bengal direct descendants of the said "Father of the Nation"? Similarly, can Quaid-e-Azam Muhammad Ali Jinnah be the Father of the Nation of Pakistan by the same logic? In a modern, logical, and scientific age, what is the necessity of maintaining the concept of a "Father of the Nation" in a state?

Why has the concept of "City Father" (Mayor) been created? One day, there will be fathers for districts, sub-districts, and even unions, villages, and neighborhoods. These are merely attempts to make a certain subject controversial. In reality, these "fathers" are like the heads of a village or neighborhood. So what is the need to call them "father"? There is an administrative head everywhere. The country has a President or a Prime Minister.

Some understand, some do not. Many cannot speak the truth out of courage, or it is true that it cannot be said even if one wants to. Therefore, one has to speak one's mind through a "bird" (metaphor), like saying "You are a Razakar." In the same vein, the concept of "City Father" emerged. But those who invented it will not admit that truth, even if they scream it.

It's a wonderful game! The concept of "City Father" is a preliminary attempt to make the concept of "Father of the Nation" controversial. By showing a sense of solidarity with one party, the seed of controversy is sown. In reality,

the inventors do not like this concept themselves. Again, they cannot say it openly. There are two problems: one is direct opposition or conflict, which they lack the capacity for. The other is the loss of interest—the fear that the interests gained by pretending to be "with them" will be lost.

I said it is a wonderful game! The seed of controversy has been sown. Achieving an objective by putting others at risk without taking much risk oneself. A hidden hope—if others can bring the matter into controversy. In difficult situations, these are the best ways to show opposition.

I call it a "game" because both sides secretly understand this. But neither side reveals which side they are on. Many who extract benefits through this, even if they do not like the concept, speak in favor of it to keep their interests alive. Because to the self-interested, truth, knowledge, or ideals are not important. What is important to them is their interest. As a result, they elevate the new concept of "City Father" to keep the concept of "Father of the Nation" upheld, because they benefit from nurturing this concept.

There is another group in society who understands less and is emotional or follows blindly. They are far from the inner game of interest. They receive no direct benefit. They keep dancing to the beat of the new concept. In this group, common people are the majority. As a result, the

old concept does not go away; instead, the new concept also gains establishment over time. Though it is also true that a controversy can be created this way.

Creating a controversy is not bad. Through controversy, it becomes easy and possible to identify truth-falsehood and right-wrong. Logic becomes sharp. People can recognize and understand the right path, or at least realize it in their hearts.

The established father-like concepts in society today do not remain father-like over time. These concepts eventually become god-like. When something becomes god-like, it becomes impossible to speak against it in society, or the self-interested do not allow such a situation to arise—in such a state, it leads toward the sin of "Shirk" (associating partners with God). Because it opens the path to injustice or sinful acts. I said the reader is "led toward"; I did not say the sin of Shirk has occurred. Understanding this difference is very important. However, understanding the matter is not so easy. Therefore, a bit of discussion is necessary.

Making something god-like is equivalent to the sin of Shirk. Not the sin itself, but the situation creates the possibility of creating sin. That is, the seed of sin is sown through it. Therefore, in one sense, it is a sin.

The question is, why is Shirk a sin? This must be

understood first. Only then will its logic enter the human brain, and all people, regardless of race, religion, or caste, will accept or adopt it and be proactive in following it. This is not just a matter for Muslims, nor is it just a matter of so-called religion. It is a matter related to the well-being of human life. It involves the relationship between the oppressor and the oppressed in human society. It involves the creation of mountain-like inequality between the rich and the poor. Considering its importance, Shirk has been included as a religious matter to make its eradication mandatory. When states, governments, and constitutions did not exist in these modern forms, religion guided human society on the right path. Therefore, mandatory important matters were included in religion. Because common or most people listen to the words of religion. This is an attempt to establish truth through religion. But always, some clever, powerful, and opportunistic people have achieved their own interests even from those. And this has been possible due to the lack of education, indifference, and inability of common people to build resistance against injustice.

Why is Shirk a sin? Before that, "Sin" must be discussed. There should be a clear concept regarding this as well. What is sin? Simply because of the conceptual difference of words in the brain, the same matter seems very big to someone and does not strike another as strongly. It seems tolerable. And that is why when the word "Shirk" is

uttered, some people flare up like fire, yet the same person does not make a sound about the looting of bank deposits. Because the concept regarding sin is not the same in all human brains.

Sin is injustice. Deviation from the rules. Violation of rules. Crossing limits. Some say violation of God's rules. None of God's rules tell one to do injustice. No religion says that in the name of God. It tells one to stay on the path of justice. Sin is, in one word, "Injustice," or the bad result or consequence accumulated or obtained due to injustice or doing injustice. In essence, it is a violation of the Creator's rules. All injustices are violations of the Creator's rules. We have not learned or been taught to see things that way. We commit these deviations from rules just to get a little more unfairly.

The variation of words and language has a great impact on the human mind. Therefore, saying "Sin" makes it seem like a deviation related to God or Allah. Yet, all injustice is a deviation related to God or Allah. When the sin of Shirk is mentioned, some people flare up like fire, but the same person does not utter a word about the looting of bank deposits. Yet both are sins. In fact, Shirk is greater. Because Shirk was declared a sin to abolish it. There is a relationship between these two. This is just one example. Countless such examples can be given.

In the above example, both are sins or injustices. In

essence, Shirk was included as a sin or injustice so that the latter sin (injustice) cannot occur. An attempt was made to stop the latter by using the former. But common people do not understand things that way, nor have they been taught to understand them that way. They do not understand the essence of the matter. They rely on the words. Therefore, in the background, some people can easily commit that sin, for the possibility of which Shirk was prohibited. However, there may also be a relationship of party interest, benefit, direction, and politics behind or deep within this.

I spoke about sin above. But there are types of sin. The sin of Shirk is a great sin. Why is the sin of Shirk considered a great sin? Before that, one must understand what a "Great Sin" is. Which is the greatest sin or injustice? Surely, it is murder or human killing, rape, adultery, theft, lying, etc. Every sin has a starting seed. Again, there is a way to escape from it. The Great Allah does not expect human society to commit even a tiny bit of injustice. Therefore, He has declared Shirk a severe sin. Because this is such a sin—which is the seed of sin and, at the same time, the shield of the sinner. These matters must be understood.

I will not go into much analysis here. The interested reader must analyze for themselves to understand some things. For the responsible, it is also a responsibility to

find out why it was said this way. In all sins, the greatest sin is "Socio-economic inequality." This can be called the source or seed of all sins. This inequality affects all socio-economic-mental systems, which encourages the occurrences of other sins in various ways. This inequality also contributes to escaping after committing a sin.

The seed of creating inequality is "Shirk." Shirk acts as a means, weapon, or excuse for creating inequality. Therefore, it is the greatest injustice. Reader, I said earlier that I will not go into over-analysis here. You must try to find the reason for saying this by using your own judgment and analysis. Here, only a hint regarding the subject is given.

What is "Shirk"? Shirk is creating or establishing something as an equal to Allah, God, or Ishwar. In reality, no one, ever, can create or establish anything as an equal to Allah. And even if they did, what is the problem? Because it doesn't affect Allah at all. No human game affects or disturbs Allah at all. Humans themselves are harmed by their bad games. Therefore, He gives the instruction to stop these games. If humans follow it, they themselves will benefit. If they don't, they themselves will be harmed. It will not matter to Allah.

Through the establishment of Shirk, something is created in society, or something is so ingrained in the weak human mind, that even if it doesn't directly challenge

Allah, God, or the Creator's instructions, it creates a way or medium to establish different rules by bypassing them. In essence, it's a disobedience to Allah's instructions. At first, those rules seem good, especially to those who create different rules to loot various benefits, and to their cohorts. Those who get nothing also show a sense of satisfaction in the satisfaction of the greats. Then, over time, its poison eventually makes human life toxic. The matters happen slowly and cautiously. Humans cannot get out of its grinding mill even after sacrificing lives for ages and centuries. Then Great Souls appear to free the people. So that such situations do not arise repeatedly, "Shirk" is Haram or prohibited. Even if some simple-hearted people want to create something father-like without understanding, if there is a possibility of such a consequence there, it is desirable to refrain from it.

Now let's come to Shirk in the context of God or Allah. Shirk is standing something up as an equal to Allah. If something is stood up as an equal to Allah, what is Allah's loss? Before that, one must understand who or what Allah is. Humans do not even know who or what Allah is. To humans, Allah is some descriptive names within their limited knowledge. For example, Allah is Great! Allah is Vast! Allah is Most High! Most Honorable! But no one knows who or what Allah is.

I mentioned above that there is no loss to Allah if Shirk is

committed against Him. The loss is to the human, the human race, the human life. God, Allah, or all religions have told humans to establish justice in society. No religious person will say, cannot say, or claim that their religion told them to do an unjust act. Rather, religion tells one to resist injustice or to close its paths or loopholes. And what Allah, God, or Ishwar has said is His instruction or direction, which humans have no way of breaking.

Self-interested humans cleverly want to break that instruction or bypass it for their own gain. Then they create something god-like in society or in the human mind, against which the common man no longer has the courage to speak. They are elevated to such a high status. Along with speaking against them, in the modern age too, heads are taken in medieval style. Then instructions are issued in their name—instructions that protect only the interests of the self-interested and their cohorts. One cannot speak against it. One cannot protest.

The matter should be clarified with some examples. For instance, Allah's instruction is—not to kill humans without judicial field or direction. But in the past, it has been seen that someone's name was used to give a sacrifice for building a bridge. Sacrifices were given to eliminate one's own opposing power. Some god or deity acted as an excuse. To disobey Allah's instruction, someone or

something was created as His equal to achieve their own objectives. Even today, many such things are done with different techniques. Many more examples can be given.

Therefore, nothing father-like should be established in a state or society that becomes god-like, in whose name the powerful or self-interested break the rules of fairness given by Allah, deprive everyone of their due rights, loot everything themselves, and create inequality in society. This is the seed of committing injustice. This has many socio-economic-psychological bad effects or consequences in society.

In the case of Bangladesh or the Bengali nation, there are problems in creating someone father-like. I mentioned it above. We cannot present someone as the father figure of the nation whose blood does not flow in all of our bodies. And will the other ethnic groups or tribes living in the hills of this country accept the father of the Bengali nation as their father of the nation from their hearts? Again, will the Indian Bengalis accept our father of the nation as the father of the Bengali nation? These things were said above.

In reality, a state is governed based on certain inevitable rules and principles. A Father of the Nation is not a necessary matter there at all. When the whole world has become small, and human knowledge is being enriched, then these unnecessary concepts are not needed at all.

But will there be no Father of the Nation in our country? When we see there is one in Pakistan, in America? Of course, there will be; as long as there is a Father of the Nation in our country, until this useless system is excluded from the entire world system.

This is a mistake. This is the mistake that has been called to be corrected. Not Father of the Nation. Not such an unnecessary concept. No one can become the father of an entire nation just by someone's emotional declaration. The mistake needs to be corrected. It could be "the dreamer or the one who played the most pioneering role in a collective effort to realize a dream, or something else."

To tell the truth, if the concept of God, Bhagwan, or Allah remains properly upheld in the human heart and brain, then no other alternative concept is needed in this world. But the wise create alternative concepts for their own interests. They mislead people. They use misled people to achieve their goals. Stepping onto the path of confusion is also a sin. Because humans have been told to use their own knowledge. He who leaves Allah to seek help from others is devoid of knowledge. It is essential to contemplate the essence of the following words with deep attention. Not just the literal meaning, the inner essence must be realized!

"Arjuna asks: Which is more correct? Those who

constantly worship You (Krishna's personal form) with a devoted heart, or those who worship Your unmanifested and impersonal (formless) Brahman, which is beyond the senses?

The Blessed Lord says: He whose mind is fixed on My personal form, always worshiping Me with deep and transcendental faith, I consider him the best in terms of perfection.

But those who control all the senses, being equal-minded toward everyone, and engaged in the welfare of all beings—who worship My unmanifested form which is beyond sensory perception, which pervades everything, which cannot be conceived or imagined (formless), the unchanging and immovable—they also eventually attain Me.

(However) for those whose minds are attached to the unmanifested, impersonal form of the Lord, advancement on that path is very difficult. Because for those who are embodied, the worship of the unmanifested is arduous or difficult.

...he who surrenders all his actions to Me, worshiping and meditating on Me with devotion without any deviation, I quickly deliver him from this ocean of birth and death (grant liberation).

Therefore, fix your mind only on Me—on the Lord—and

engage all your intelligence in Me. Thus, without any doubt, you will always reside in Me." (Gita 12:1-8)

"...four kinds of virtuous men show devotion to Me and worship or adore Me—the distressed, the seeker of wealth, the inquisitive person, and he who searches for the truth.

Among them, he who has the knowledge of being unified with Me with single-mindedness, that perfectly wise or enlightened devotee is the best. ...all devotees are undoubtedly of a very high level, but he who is enlightened in the knowledge related to Me, I consider him as residing in Me. Dedicated to My transcendental, supersensory, beyond-body, or divine service or adoration or worship, he attains Me.

...those whose minds are deviated by the expectation of some material gain, they surrender themselves to various other gods and goddesses and follow specific rules and regulations according to their own nature from the expectation of gain and worship those gods. (Yet) as the Supersoul, I reside in everyone's heart.

But whenever someone wishes to worship any god or goddess, I strengthen his faith there, so that he remains dedicated to a specific deity with single-mindedness.

Engaging himself with such faith, the devotee seeks the favor of a specific god or goddess and obtains his

desired object or thing. But in reality, all these benefits, favors, or desired objects are provided by Me alone (but they do not know).

Men of small intelligence worship gods and goddesses ... foolish men who do not know Me ... because of their small knowledge, they do not know My higher supreme nature—which is eternal, imperishable, and undecaying. I never manifest Myself to the foolish and unintelligent." (Gita 7:16-25)

In real life, too, humans create something like a great soul or god/goddess from the expectation of gaining something material. They show excessive devotion to them. They adore them—worship them. Common people are misled by seeing these. They deviate from the path of truth. Therefore, Allah does not like people without self-confidence, who do not use their knowledge. Faith and self-confidence come from knowledge. However, there is a type of "wise" person in the worldly realm who again likes people without self-confidence and knowledge.

This type of wise person knows in their heart that they themselves believe in Allah. They do not follow any alternative. But they mislead the indifferent or ignorant people, using them or using this opportunity to try to live a little better. They try to become big. They try to become honorable.

The wise person knows in their heart that they do not love

or accept anything equal or alternative to Allah. They love only Allah, and they also know or understand that Allah knows everything. He knows the words of the heart too. Therefore, Allah also knows the love of their heart. Consequently, they understand that sin will not touch them. All sins are of the ignorant people; of their wrong actions. Ignorance is the cause of sin. And here works the ignorance of the great-wise. Here the wise person makes a mistake. Therefore, the Quran points out an example and says:

"They are like the Shaitan (Satan). Who tells man to disbelieve, then when he becomes a disbeliever, Shaitan says: Indeed! I have no connection with you. I fear Allah, the Lord of the worlds.

Consequently, the fate of both will be this: they will go to Hell and live there forever. This is the punishment for the wrongdoers (the wicked)." (Al-Quran 59:16-17)

To tell the truth, if the concept of God, Bhagwan, or Allah remains properly upheld in the human heart and brain, then no other alternative concept is needed in this world. But some wise people create some alternative concepts of high dignity equal to God or do "Shirk" to achieve their interests. By creating alternative concepts, they use such god-like great souls to try to bypass the Creator's instructions. Otherwise, if they follow the Creator's directions, the path to becoming excessively profitable

by doing injustice and crime becomes blocked. That is, the Creator-given directions which prohibit unjust acts—they establish them in society in a way as if they are "Halal" (permissible) by using god-like great souls. They mislead people and thus achieve their own interests.

He who steps onto the path of confusion also commits a sin. He too is a sinner. Because humans have been told to use their knowledge. He who leaves Allah to seek help from others is devoid of knowledge. Ignorant actions are also a sin. The burden of that sin lies on all the people of society—who do not resist injustice or who do not even protest against the possible activities of committing injustice.

Ideas n views by A Z M Alamgir

27. Smaller than Small, Bigger than Big

Behold the tall coconut tree standing before your eyes—you can see the entire tree with both eyes. But can the ants at the base see the whole tree from below?

Suppose there are seven billion people in this world. Is that number small? Even so, so much of the Earth's land remains vacant, and the vast water bodies are entirely uninhabited. How large the Earth is! Yet, even this Earth is so small compared to Jupiter! And Jupiter is smaller than the Sun. In the universe, there are stars far larger than the Sun. Everywhere is a play between the small and the great.

If seven billion ants were gathered together, could they cover a single coconut tree? Or would there still be

empty space left? Yet, think of how many coconut trees there are on Earth!

Humans know the entire Earth. They have a certain concept of all the coconut trees and ants on Earth. But do ants know these things the way humans do? To an ant, the concept of the Earth and the coconut trees upon it is likely incomplete—just as our concept of the universe is incomplete. Everywhere, the play between the microscopic and the majestic continues.

Under different conditions of life, the same world appears differently to different beings. To some, it is large—very large. To others, it is small—very small.

A virus cannot be seen with the naked eye. Yet, they perform all the functions humans do. They need food. They reproduce. They have a society. For their needs, they enter the human body. They live within a single cell, multiply, and eventually spread from one cell to another. They can unsettle such a massive human body. Their influence can be terrifying; they can even cause death! Yet, they remain invisible to the naked eye.

Does the virus fully know the "universe" (the body) of the host it enters? Does it have the capacity to know or understand that world? Was it created with that capability? To survive, they engage in a struggle for life within a single cell, sometimes turning it into a battlefield

like Kurukshetra.

There may exist advanced beings to whom humans are microscopic. Such a being might see and know the entire human world at a single glance. He knows, sees, and understands everything happening across the entire universe—just as a human knows or feels what is happening within their own body. But just as an ant or a virus does not fully understand the human body, humans do not fully know the "Great Body" or the Universe. They are merely in the pursuit of knowing.

Just as ants or viruses live, eat, and survive within some body, so do humans. Man is engaged in a life struggle within a "cell." One day, he too may multiply and enter another "cell" or planet.

It is vital for man's own existence that he does not disturb his "Host" or the "Great Body" (Universe), nor become the cause of its death or destruction. The destruction of the universe is the cause of his own destruction. Therefore, environmental conservation is crucial. This is why there are so many religions and laws—following them keeps every level of the "Body" functional so that destruction is not accelerated.

Every particle or atom in the universe is active or conscious, but their forms vary under different conditions. Who keeps them active or conscious? Who is

the cause of the inherent changeability within them, making every object appear active, changing, and alive? If you ask a scientist, they will give you many scientific names in English or Greek for the elements responsible. But the forces acting behind these elements are, in another sense, Angels or Avatars.

"I swear by those (Angels) who range themselves in ranks... (The Angels say) 'There is not one of us but has his assigned place. We are ever ranged in ranks (to carry out duties), and we are they who declare Allah's glory.'" (Al-Quran 37:1, 164-166)

If the Earth were viewed as a single cell from a great distance, its changes might not be noticed by the naked eye. Yet, so much change is happening here. Even a massive project like the Padma Bridge is causing change. Who is doing this? Humans. Humans are the "Angels" performing these changes. A tree grows from a seed. Would it grow if nothing was acting within it? Those who work are collectively called Angels. Those working behind development are Angels. They are responsible for all auspicious changes; they are the reason behind activity and changeability. Activity or changeability is the best example of consciousness or life.

"Satan" does not exist as a separate entity; the word expresses an action or a quality. Just as an Angel is an Angel, an Angel is also Satan. An Angel becomes Satan

when it becomes disobedient to the Controller and works in opposition.

Angels and Satans are all living beings of various forms and natures. Based on their actions, they are divided into distinct names: Angel and Satan. In the language of scientists, this "Satan" is sometimes known as a "Virus." In worldly terms, it is a living being. And a living being is driven by some "Program." For instance, what scientists call "Aliens" are in some cases referred to as "Jinn." These are merely differences in names. There may be differences in actions associated with those names, but the core essence is the same: Life, Activity, Power, and Opposing Power.

Angels are active in maintaining the Great Body or Universe. Satan also wants to maintain it, but cannot accept the Angel. Thus, conflict begins—a conflict that can sometimes lead to destruction, but if conducted with knowledge, can lead to positive change. For the Angel of today can turn into the Satan of tomorrow, and the Satan of today can become an Angel. Between them is the Creator or Sustainer. His symbol is a "Throne" or "Kursi." He has little weight or power of His own, but He appears immensely powerful through the support of either. Whoever receives His support becomes an Angel; the other becomes Satan.

In every species, there are Angels and Satans among

themselves, and there is a Driver or God of all. Just as the same electricity runs all machines, the power of the same Soul moves within all living beings. This is just an example. He drives everything. He is in the Great, and He is in the Small. With just a touch of Him, everything becomes active, conscious, and alive.

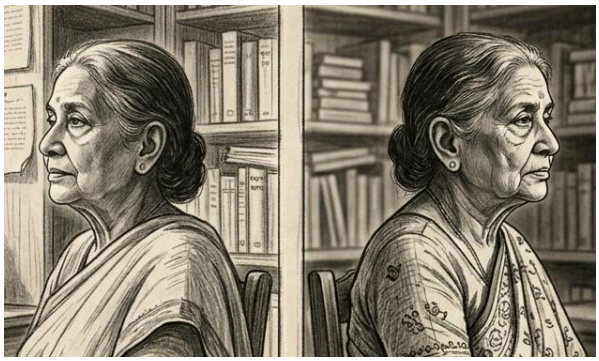
"...In all living beings, I am the movement of life—Knowledge, Consciousness. ...There is no end to My divine manifestations. ...All... great creations arise from a mere spark of My divine splendor." (Gita 10:22, 40, 41)

"He created you from a single soul..." (Al-Quran 6:39)

"The Soul: Smaller than the small, greater than the great." — Upanishad

Ideas n views by A Z M Alamgir

28. Two Leaders



To the west of the house is a large pond (dighi). Beside it is a narrow walkway. To the north is another pond. Along the southern side, there is a narrow, long canal- we call a "Baid." This Baid circles behind the house and connects to the northern pond. The Baid and the ponds surround the ancestral homestead, making it secluded, almost like an island. The noise of the main village doesn't reach here.

Exiting through the east door leads to a separate kitchen. In front of the door is a pomegranate tree. Beside it is a papaya tree. The surroundings are filled with various plants and countless betel nut trees. My grandmother's kitchen was under the shade of the trees. Behind the kitchen, bordering the Baid, was a mix of trees—mango, thorny mandar, gab, kau, deua, loi, guava, jackfruit, betel nut, chalta, hijol, fig, coconut, and cane vines. Across the Baid was the bamboo grove of the Khan house. The ground was covered in leaves. The brief experience in that rural mother's lap was very sweet.

Just by the smell of the air coming out of the kitchen, one

could tell it was Grandma's cooking. Grandma passed away long ago. Even today, while walking on roads, I sometimes catch that smell. Perhaps someone else's grandmother is cooking the same way. I remember Grandma.

Whenever I think of Grandma, my maternal grandfather's (Nanu's) image also appears. In childhood, I had the close companionship of both. Nanu was fair and bright. Though Grandma was dark-complexioned, her features were once very sharp—a fact Grandpa himself admitted. Their characters seemed like two different types. Thinking of Nanu was like watching water melt from hard ice. Thinking of Grandma was like a mountain of hard slate-colored rock. Nanu's affection knew no bounds or calculations; justice or injustice was a secondary matter. For Grandma, justice and injustice were the first priority. Grandma stood publicly for justice and forbade injustice. Grandma was logical; Nanu was humane.

Now it seems that due to the differences in time and situation, both qualities are essential in worldly life. We find refuge in these qualities. When we grow up, we provide refuge to others through these same qualities.

Both qualities exist in everyone, but a person's inclination develops toward one side. People lean one way for various reasons, and that quality flourishes. That is the form they present to the world. It doesn't mean the other

quality isn't within them.

In our political fields, we sometimes leaned toward Nanu and sometimes toward Grandma. Perhaps they didn't even know it. We would argue among ourselves—whether Nanu's quality was better or Grandma's. In reality, we called whoever supported us at the time "better." When situations changed and we abandoned our previous stance, we leaned the other way with a new realization. Then, from the same mouth, we would say the opposite. It was all a game of personal convenience.

To keep situations peaceful, they too changed their "forms" from time to time. We would then blame them for lack of principles. Until we understood, they managed their entire lives this way. Most of our disputes were about getting a little more or less, or seeking revenge for a past event.

They were never biased; they had no need to be. For our own gain, we painted them in our own colors. The greed for personal gain is the root of all chaos.

I still remember when Nanu first fed me bright red rice with red amaranth; I was two and a half or three. Eventually, I became physically stronger than him.

I still see the pages of the colorful book Grandma used to teach me the alphabet. Eventually, I became much more educated than her.

Everyone in the family became strong and educated. Yet, they remained our leaders. To be a leader, you don't need physical strength or formal education; common sense is enough. What is needed is "Acceptability."

They are both gone now. Now I understand they loved everyone equally. Just as we do now for the younger ones. Whatever they did was for our well-being, for the peace of the family, and to keep everyone together. May the Creator keep them in peace. (Written 2013)

Ideas n views by A Z M Alamgir

29. Language and Religion

In a play, I saw a bird saying, "You are Rajakar." It didn't say this on its own; it was taught to speak this way in this language. A bird isn't supposed to speak this language; a language was imposed on it. Not just that—it was also taught what to say.

Birds do not know how to protest for their language. If they knew and succeeded, no one would dare to do this. A mute bird was used to achieve someone else's goal. The bird was lucky; it didn't have to lose its life for the task it performed unknowingly and at great risk. Everyone's mentality is the same: using others for personal gain, and shifting one's own life risks onto others' shoulders.

Why was it done this way instead of doing it oneself? Why was a bird used? Out of fear. Fear of a demon. Why fear a demon? Because of the love for life. Everyone loves their life; it is natural. Everyone wants to have a beautiful life. The way to have a beautiful life is "Freedom"—a freedom that does not cause annoyance to others.

Some thoughtless people want to interfere with the freedom of others. They want to enjoy their group life even more by keeping everyone else subordinate. They think this will make their lives successful. According to the laws of the Creator—those who are oppressed never let it continue forever. Conflict begins. Thus, they make

their own lives and the lives of everyone in society miserable. Because of these thoughtless people, a generation has to lead a miserable life. Nothing falls to their lot. To spend life in cunning, depriving others of food and music, creating unnecessary work to belittle others, and pretending to be busy to find meaning—this is ignorance! These are not the acts of the wise. At a certain age, these people are defeated by the chemistry of their own bodies. They are of a demonic or "Asura" nature. Their characteristics are beautifully described in the Gita (see 16:13).

The same act appears good to someone at one time and bad at another. For convenience, the same person manifests in both forms.

When a language is imposed on me, it feels like an injustice. When I impose a language on others for my own needs, I feel there are enough logical reasons behind it, or I blame the situation. When someone imposes a language on me, I don't consider the circumstances under which they did it. More investigation into these matters may be necessary. And if it was imposed without being forced by circumstances, then it is certainly an injustice.

The Creator is One, no matter by what name He is called. I have heard the first human was one, whether called Adam or Manu. The fundamental religion of man is also

one, no matter how many names are given to it. There is only one religion. The universal religion is—standing up against injustice, or in other words, establishing the Truth. This is surrender to the will and command of Allah. Surrender is the true religion. This same instruction exists in all religions. In that sense, the religion of man is one.

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear or grieve." (Gita 18:66)

"If anyone desires a religion other than submission to Allah (Islam), never will it be accepted of him, and in the Hereafter, he will be in the ranks of those who are lost." (Al-Quran 3:85)

If one day humans refrain from doing the right thing or deviate from this true religion assigned to them, then He who owns the universe will Himself take measures to maintain the balance of His creation. That day, the creature called "Human" might not even be needed anymore. He will create something new to run His universe, or He will inspire humans to carry out the necessary work. Whatever destroys the balance of nature and society is an Injustice. Only injustice or deviation from the Truth concerns the Creator.

What is the function of language? To express the thoughts of the mind and to help others understand those thoughts correctly. Every speaker can do this best

in their own language. It doesn't have to be Bengali, English, or Arabic. What is the problem even if it is through gestures? If the mind's thoughts can be understood by looking into the eyes, where is the problem? The real purpose is to express and understand thoughts. Language serves that same purpose.

What is the need to give one's life for a language? On the day I was not in this world, I did not know this language. Why then must life be given for it? If at the time life was given for language, some other situation had arisen, perhaps life would have been given for that instead.

Actually, the great creations of the Great Creator do not sacrifice their invaluable lives for trivial reasons. They do not give their lives for a language, a specific border, or for their own kin. The religion of man does not say that. Nor is it the command of the Creator. Man sacrifices his invaluable life only at the command of the Creator to establish religion. And that is "To resist injustice." "To keep Truth and Justice high and established." This is religion. This is the religion of humanity. This is how religion is established. The truth is, man gives his life to protect or establish the religion directed by the Creator. That is, man gives his life for very valuable reasons.

We did not give our lives for a language. We did not give our lives for a border. We gave our lives to establish justice. We resisted injustice. This is the true religion of

man as directed by the Creator. This instruction applies to all humans. Therefore, the religion of all humans is one.

"Verily! This, your brotherhood (religion), is a single brotherhood (Humanity/ Islam/Submission)... but they (men) have broken their religion into sects between them: each group rejoices in its own belief. So leave them in their ignorance for a time." (Al-Quran 23:52-54)

Ordinary people simply know they gave their lives for a language. Sometimes they say they gave their lives for independence. Fundamentally, man gives his life to establish religion—to establish justice and to keep the Truth upheld. This is the religion directed by the Sustainer for mankind. Walking this path is surrender to the Sustainer. This is His true instruction.

Every person should be able to express their thoughts in their own language with ease and joy. Interference there is an injustice.

Some justice and injustice are clear. Some involve room for debate. There is a need for discussion, research, publicity, and taking the sincere opinion of the masses. It is not something to be created artificially. (Written 2013)

30. Women: Mother-Daughter and Wife

The memories of those days bring tears to my eyes. A lingering affection—the magic of the dusk. Entwined with this nostalgia is the image of distant trees and the reddish hue of the evening sky spread over the bamboo groves. There is more; there is the memory of returning home after playing Dariabandha, Gollachut, or Chi-budu, or after long chats with friends by the riverbank. Just as the birds return. The Maghrib Azan (call to prayer); the mental preparation for nightly studies—but rising above all these is the memory of my mother's face. The saree she wore. Sometimes her spectacles. The memory of her looking out with anxious eyes, waiting for her child’s return. As I

write these memories, is the board getting wet? A mother's position in this world is beyond comparison for a child.

A single word: "Ma" (Mother). Yet, a mother is also a woman. Someone's wife. How is that same revered mother perceived by her husband? The sweet relationship between a mother and father provides a heavenly environment for the child. The child who can gather honey from such an environment is truly "fortunate." Simultaneously, perhaps another child remains indifferent to the fortune bestowed by the Creator! Instead, they are overwhelmed by the pain of what they haven't received from the Almighty.

Today, a wife has entered the home. She is someone's beloved daughter. How is she perceived by her husband? As long as physical desire is intense, many deeper thoughts will not surface. But then, one day... due to their respective logical reasons, both may remain firm in their positions, causing their behaviors to change. How is the mother of the child seen through the eyes of her husband then? The same question applies to the father.

The mother who is incomparable to her child might be the same mother who is entangled in a cold, distant relationship with her husband. This applies to the father as well.

A woman whom one person worships as a mother is perhaps the same woman whom another person—due to reality and domestic complexities—can no longer worship as a wife. When one becomes too afflicted by such agony, perhaps they begin to hesitate in accepting the entire female gender.

On the day a beautiful baby girl is born in the house, what is the state of that same husband's mind toward womankind? His beloved daughter will also be someone's wife one day. With this new experience, how will such a husband or man evaluate or perceive women?

The Creator has stitched the shroud of His creation with the needle and thread of a complex psychological state. Upon that shroud, even the lava of a potential volcano is sometimes calmed by the rainfall of forgiveness.

Ideas n views by A Z M Alamgir

31. Leadership

If a little sugar or molasses is dropped, swarms of ants arrive in a moment. Where do they come from? Who delivers the news? How is it delivered? It is amazing to think about! Surely, the news travels from one to another. Though, these are no longer matters of wonder today. With a little education, these things can be known. And what remains unknown today, the scientists will reveal if we wait a few more days.

Scientists prove the inner mystery of a subject through research and state it with certainty. They bring out the inner truth. A scientist is a seeker of truth; they research to uncover it.

Even without formal research, humans have uncovered many things. That is why humans invented language even

when research institutions did not exist. They learned to light fires with stones. No scientist or researcher was needed then.

Sociologists or social researchers study society. How do they do it? They talk to people. By talking to many people, they try to bring out the truth. The researcher does not know the truth initially; the common people know it. The researcher knows it only later, after speaking with the masses.

What a researcher proves, the common people already know or understand in a general way. The researcher follows certain methodologies. They collect data on a subject from many individuals, organize it, and process it according to rules. They observe certain trends from the statements of many people and see a result. Thus, they unveil the inner truth of an event. In other words, they prove that this is the truth. Then, by announcing the results, they bring it to the attention of many.

But what is the benefit of such social research? What is the gain in making results known to many? Essentially, it creates a form of pressure. Pressure is created to bring about a change in the collective mind of society. Pressure is exerted on those responsible for specific tasks so that they take necessary steps in light of the findings.

The results that a social researcher arrives at by

collecting information systematically—often funded by annual budgets—are things a politician or leader already knows. They only wait for the proof through the researcher. A leader of the people or a politician constantly mingles with the masses. Information can be known simply by interacting with common people. Therefore, a true politician or leader is a social research institution in themselves.

The core news reaches the leader from one person to another, just as it happens with ants. Politicians do exactly that. They, too, are seekers of truth. Therefore, a true leader does not maintain a distance from the people; only those who are merely protocol-holders do.

Ants perform activities similar to humans. Because we cannot see or understand it, we are amazed. Not just ants—sometimes we are amazed because we cannot grasp the activities of certain humans. Yet, behind even the most amazing things, certain rules and processes are at work. Information reaches from one to another. Information reaches many, but no action is taken. Action happens only when it reaches a leader.

A leader is an initiator. A leader is responsive. A leader is active. A leader is a planner, an organizer. A leader is a symbol of collective love; they build relationships through love. A leader is a benefactor, a coordinator, a commander. People run at the word of a leader because

of the relationship—pulled by love. A leader is an inspirer. But the hidden desire for personal gain is the cause of leadership's destruction!

"...Perform your own duty and religion, and abandon attachment to success and failure, or the thought and desire for the fruits of your actions." (Gita 2:48) (Written 2015)

Ideas n views by A Z M Alamgir

32. Real-Unreal

A drama is playing on TV. I am watching it. Now, can what I see in the drama be called "real"? Is the drama happening in reality?

A drama is being performed on stage. I am watching it. Is what I see on stage real? Is the drama happening in reality? Which one is real? Which one is happening in reality? The TV drama? Or the stage drama? But these are not happening in "reality"; they are happening in "drama." Again, these are not dreams either. I am not seeing them in a dream; I am seeing them in reality. Therefore, they are real. Yet, they aren't happening in reality; they are happening in drama. A complex play between the real, the unreal, and the dream.

In politics, a drama is unfolding. This is real. But in one

sense, that which is Truth is real. In politics, dramas also occur outside of the Truth. The drama outside of the Truth is not the actual truth; it is a play to deceive people. Yet, it is happening in reality.

Which is real? The TV drama, the stage drama, or the political drama? All are real. Not one is an unreal dream. In the concept of real-unreal, there are only levels.

Is the drama we perform as humans on Earth truly real, or is it a dream? A dream of such a degree that it feels real!

In this real world, when we dream while unconscious in sleep, that too feels real. All sensations work just like reality. I wander with my beloved, and it doesn't feel unreal for a moment. Joy is felt! If a lion attacks, I am as terrified as I would be in reality. I call for help in danger just as I do in reality. As long as I am immersed in the dream, I do not know what "reality" is. I know that to be reality. When the state changes upon waking up, I realize it was a dream—not reality.

With a change of state, we return to reality. We sleep for a short time, and we dream for even less. Yet, in that short time, massive events occur. After waking, I realize I was in that state for a very brief moment, yet a complete sequence of events took place within it.

Sleep causes a change of state. Again, waking up causes a change of state. Whatever state I am in, I consider that

state to be real. I do not know what "Reality" truly is!

Death also causes a change of state. I do not know—it is possible that as humans on this Earth, we are immersed in a dream that we perceive as reality. Yet, it is not the ultimate reality. When I step into reality through a change of state, this life may seem like a dream. A dream that felt like reality. In terms of the change of state and time, this real life might seem like a very brief moment—like a dream.

"On the Day He will call you, and you will answer with His praise and you will imagine that you had stayed (on Earth) but a little while." (Al-Quran 17:52)

"...The life of this world is nothing but a play of illusions." (Al-Quran 57:20)

What the "true reality" is, is perhaps beyond the horizon of our knowledge. Death will one day cause this change of state. What death is, is not known. I do not understand it either. I once read—

"Allah takes the souls at the time of their death, and those that do not die He takes during their sleep. Then He keeps those for which He has ordained death and releases the others for a specified term. Indeed, in that are signs for a people who give thought." (Al-Quran 39:42) (Written 2013)

33. Bang (Frog)

A tenth-grade class is in progress. The SSC exams are only a few days away. It's the end of the year. Some important topics were missed, and those are being taught now.

Tapan Sir teaches Biology. Today, the topic is the reproduction of frogs. Everything was going fine. While explaining the mating of frogs, Sir hesitated slightly. He couldn't quite figure out how to explain it. He looked toward the doors and windows, searching for words. A few mature students had already started giggling into their hands—the influence of puberty, one might say.

Sir was busy trying to find the appropriate words. A silent laughter spread through the classroom quickly, like the tide of the sea. Initially, Sir didn't notice. Once he realized, in a moment of thought, he gave a scolding in anger.

Sir was as cool-headed as the earth. The scolding had the opposite effect; the trace of laughter increased manifold. Everyone laughed silently with their heads hidden behind books. Eyes met eyes. Many cheeks turned red from suppressed laughter. Tears came to their eyes, but they couldn't make a sound.

Sir likely found a proper word. He turned from the door back toward the class. He seemed about to say

something. At that moment, he noticed everyone covering their mouths, eyes and faces full of laughter. Sir scolded again. Controlling themselves with great effort, everyone tried to be quiet, looking up at Sir to listen.

Sir started discussing the mating of frogs again. He said, "When one frog climbs on top of another..." At that moment, a faint trace of a smile appeared on the corner of Sir's mouth. Sir's eyes were smiling too! That faint smile triggered suppressed laughter among the students again. Then, that laughter took the form of a tsunami. No sound could be made, yet they had to laugh. Tears began to stream from everyone's eyes. Sir expressed annoyance, but seeing the overall situation, he too could no longer maintain his composure. He left, saying he would teach the rest the next day.

In the practical class, hands-on lessons would be given. A frog would be dissected. Everyone was told to collect and bring a frog. The frog collection mission began. Armed with lights in the darkness of the night, there was no canal or marsh we didn't search. It was then that I first saw one frog sitting on top of another—exactly what Sir was trying to explain in class.

Forty years later. I am walking on the sidewalk. A boy is selling small functional tools. He approached me. In his hand was a tiny device like a stapler. Inside the device was not paper, but cloth. When pressed like a stapler, the

cloth was being stitched. It looked wonderful.

I remembered Tapan Sir. Sir was standing on the road in front of the Zilla School one night, talking about one of his research-based attempts. He was trying to invent a machine just like this, with which quilts (kantha) could be stitched. Seeing this small sewing machine, I found a similarity with the idea Sir had expressed.

It is amazing to think how human memory links one subject with another similar one!

I looked at the stapler-machine in wonder. Tapan Sir's fair and handsome face, wearing a light violet shirt, floated into my memory. As I remembered Tapan Sir, the incident of the frog in the classroom that day came to mind. The teary, laughter-filled, flushed faces of a few classmates also floated into my mind's eye.

I will not lengthen this writing. As the word "Bang" was mentioned meaning "Frog" in bengali, so another thing came to mind. For some reason, the brain links one event with another.

The Bang is a tiny creature. I was talking about it. Now, I want to end by speaking about a **Big Bang**. I once read and found a clue in a scientific directional formula:

"Do not the disbelievers see that the heavens and the earth were joined together, then We clove them

asunder?... Will they not then believe?" (Al-Quran 21:30)

The Quran states that only the wise take lessons from Allah's words and apply them. Various subjects are shown on Geography or Discovery channels. Those who know or understand the inner words of books like the Quran or the Gita, find the core sources of modern or scientific explanations there and are overwhelmed to think that these books provided the original direction that has brought humanity to its stage today.

Ideas n views by A Z M Alamgir

34. Mother

There is no one closer to you in this world than your mother. For how many days did she endure hardship carrying the child in her womb? Then, she nurtured and raised them. Since ancient times, holy scriptures have provided instructions to treat mothers with the utmost kindness. In this world, the mother is the closest relative. This is universally recognized; there is no debate on this matter.

Why is a mother so good? Why does she love her child so much? Why does she love her child with her life? What is that chemistry for which a mother loves her child more than her own soul? Sometimes, even more. How did that chemical formula enter the mother? Is the mother herself the creator of that chemistry?

The creator of the chemistry would come later; before that is her own existence. Is this existence of the mother also her own creation? Did the mother create herself? Subsequently, did the mother herself inject the chemistry of love for the child into her own being? The mother has no hand in any of this.

A mother is a mother automatically. She is a mother because she carries the child in her womb and endures pain. Various chemistries entered her automatically. The credit belongs to Him who makes everything happen of its own accord.

Because He wills it, a mother loves her child so much. He is also the creator of that chemistry. He is the one who injected that chemistry into the mother. Had He willed, a mother could have even eaten her child; He could have placed such a chemistry within her. Such examples exist in the animal kingdom.

If He wills, a lion can eat a buffalo. Because He created the lion by one formula and the buffalo by another. If He wills, He can also build a friendship between a buffalo and a lion. If He wills, He can make a buffalo be nurtured by a lion.

He is the Creator of the laws of truth—the chemistry that causes attraction or repulsion in the human heart, the lion's heart, or the buffalo's heart. By changing the internal chemistry, He can overturn all calculations of life and the world.

Human, lion, buffalo—each is a "mold." The internal chemistry is the "Character." If the chemical formula of a lion were injected into a human, the human would pounce on a buffalo. If the chemistry of a human were injected

into a lion, the lion would hide and flee upon seeing a human.

This life is a play of various molds and various chemicals. It is like the artificial juices in the market—each having a different form, taste, and smell.

"The living entity... taking a body, obtains a particular type of ear, tongue, nose, and sense of touch, which are clustered around the mind. In this way, he enjoys a particular set of sensory qualities." (Gita 15:9)

We cannot accept the opposite of what we have become accustomed to. If someone cannot accept it, it is their own problem. To help us understand, the Creator has displayed various signs. Some see them; some cannot due to being busy. However, everyone has the potential to understand.

There is no credit to the mother in her love. The credit belongs to Him who created the mother in that way. Therefore, all praise in the universe belongs to Him.

"...All praise is due to Allah! But most of them do not know." (Al-Quran 31:25)

Why do I love my mother so much? If there were no mother, would I not be able to love? How did I get my mother? She did not create herself and come here. I did not create her with a heart full of love either. I know her

because I received her. I love her. Because the Creator created her, I can love her so much with my soul. The Creator is the real force behind being able to love her. The Creator has presented the mother in the form of a mother before everyone. I received her as a mother, so I love her so much. And where is the place of Him who presented the mother in this way for love?

Behind all love, He is "The One." The One whom none of us truly know. For all the love for a mother, even more is due to Him; He who created us by injecting so much love within us. All praise be to Allah!

Ideas n views by A Z M Alamgir

35. Creation of Mankind and Evolution

I do not know if these words are wise or scientific. Because their truth is unknown. There is no proof in favor of this either. This is merely an idea. Yet, I want to write it down. A writer has—or must have—that freedom. Someday it might be of use to someone. Even if it isn't, there is no problem. Many may find joy simply by reading it.

Once Allah said, "Be," and I became. Because when Allah says "Be," it happens. It is said:

"Our word to a thing when We intend it is only that We say to it: Be! And it is." (Al-Quran 16:40)

"Our command is but a single act, like the twinkling of an

eye." (Al-Quran 54:50)

Does this "becoming" of mine have no process? Before me, two predecessors had to exist. They grew up in an environment. Their social activities took place. A union occurred between them. A seed was planted in a soil. It took ten months to reach full form. Then I was born. A long process; a matter of much time!

What is long to me is a moment to another. Depending on the state and position, this process and time are sometimes long, sometimes a moment. Just as our one day is not equal to one day on Jupiter. Again, we do not know how long our one day feels to an ant. What is a moment in the eyes of Allah might be millions or billions of years to us. It is said:

"...A day with your Lord is like a thousand years of your reckoning." (Al-Quran 22:47)

"For the human, a day of Brahma and the calculation of his night are like thousands and thousands of years." (Gita 8:17)

In different states, this process and time are either long or a moment. We give a command in Google search. In a moment, it appears before us. Is there no action inside? No process? Do we know the answer or the research-based result of how the duration of time feels to the components working inside that process? Everything

appears before us in a moment. Similarly, it is said:

"...One day everything will reach Him, the extent of which is a thousand years by your reckoning." (Al-Quran 32:5)

"...On that day it will seem to them as if they had stayed on Earth for no more than an hour of a day. This is a clear message..." (Al-Quran 46:35)

Allah shows His signs to humans so they may know that He is capable of everything. It is said:

"Man is a creature of haste. I will show you My signs, but do not ask Me to hasten." (Al-Quran 21:37)

In the present world, humans are witnessing many signs of Allah. Fourteen hundred years ago, when these things were said, it was impossible even to imagine them. Even in the last century or the beginning of this century, such things were unimaginable.

The process inside a Google search happens so fast that ordinary people cannot grasp or understand it. Our command becomes effective in a moment. Today, information arrives in a moment. One day, perhaps objects or materials will also arrive in a moment.

Now, there is no hesitation in thinking of such "miraculous" things. Because so many "impossible" things have taken real shape before our eyes or during our lifetime that we now believe Allah can make many more

impossibles possible if He wills. Allah can do everything. Such conditions may have existed in the world before. As it is said:

"Solomon said, 'O chiefs! Which of you can bring me her (the Queen of Sheba's) throne before they come to me in submission?' A powerful Jinn said, 'I will bring it to you before you rise from your place...' (But) one who had knowledge of the Scripture (a scholar or scientist) said, 'I will bring it to you before your blink returns to you.' Then, when Solomon saw it placed before him, he said, 'This is by the grace of my Lord...'" (Al-Quran 27:38-40)

If I saw myself or someone else "becoming" instantly upon Allah's command, I would not be able to easily know, understand, or grasp the process. Therefore, Allah says:

"It is Allah who has created seven heavens and of the earth, the like of them. His command descends among them slowly so that you may know that Allah is powerful over all things..." (Al-Quran 65:12)

From our state and position, we see Allah's command becoming effective slowly. Thus, we can understand and learn the process.

All this had to be said just to explain that while it is true that things happen when Allah says "Be," there is a great process and much activity inside it. Just as a seed

becomes a tree adorned with flowers and fruits through many internal actions and processes. It adopts many forms and changes. This change over time is **Evolution**. We only see everything "become" after a specific time. This specific time is long for some and a moment for others. This can happen due to variations in the conditions of the state and position. Scientists can explain this better.

In the Bible, it is said that in the beginning, God created the universe, heaven, and earth. God said, "Let there be light," and everything was illuminated. As soon as God gave the command, it happened.

God separated the light from the darkness. He called the light "Day" and the darkness "Night." The first day of creation ended.

On the third day, He gathered the water in a specific place. He said, "Let there be dry land," and dry land was created. God called the dry land "Earth." He called the gathered water "Sea." That is, it happened as soon as God commanded.

Is there no process within this "becoming"? Then why did the mention of the first day, second day, and third day come? These are individual days of a long process. Without the activities of these days, everything could have happened in a moment, couldn't it? It is said in the Quran:

"...Do you truly disbelieve in Him who created the earth in two days... and in four days He ordained its means of sustenance... then He directed Himself to the heaven and ordered them to become seven heavens in two days..." (Al-Quran 41:9-12)

In fact, everything happened in a moment when Allah spoke; this is also true. But in human terms, the context of the first, second, or third day has appeared. Both the Bible and the Quran say that God completed the entire work of creation in six days. Each of those days, in human terms, is again thousands of years. But in Allah's reckoning, it is a moment.

All this was said only to highlight that whether it is a moment or a long period, there is a process everywhere. That process is long to some and a moment to others.

Depending on various conditions, a single subject is perceived differently by different people. If an adult and a child start walking a mile together, what seems very long and laborious to the child will not seem so to the adult. That is, due to various conditions like state, position, and strength/capacity, the same thing can be long and difficult to one, but a moment and easy to another. To the same person, times of sorrow seem long, while times of happiness seem brief. Thus, due to various conditions, a matter can be either long or a moment.

"Indeed, the example of Jesus is like that of Adam. He

created him from dust and said, 'Be!' and he was." (Al-Quran 3:59)

The words of the Quran are true. Should we consider the literal meaning of the above verse or the inner meaning? That is, did He say "Be" and the dust particles instantly transformed into Jesus? Did he not take birth through a long process in his mother's womb?

Similarly, He said "Be" to Adam, and Adam was created. But there, too, is a complex process. Moreover, it could be an extremely long process. The process of creation for other humans and the first human, Adam, might not be the same. Because subsequent creations are like "copy-paste." But it is natural for Adam's creation process to be relatively complex and long.

Before creating Adam, the necessary arrangements for keeping him had to be created. The earth had to be created. There is water and land. In human terms, creating all this might have taken millions and millions of years.

There was no human before Adam. Therefore, he was not born in a mother's womb. That is, his creation process is different from that of other humans. His creation or attaining full human form could have happened through evolution, carrying various changes over time. A process. The matter is not entirely baseless. None of us know anything about these matters for certain. Allah knows. He

hasn't told us in detail. So we guess or form ideas. Again, sometimes we try to uncover the truth through research.

First, a single-celled organism might have been created from a seed in water. Then, fish-like creatures from there. Then, amphibians. Then, land-dwelling creatures. From there, through various changes in form, human shape was attained at one stage. Things could have happened this way. It might have taken millions and millions of years in this evolutionary process. In some part of this process of attaining full human form, humans might have taken an ape-like shape. There should be no problem in thinking this way.

In fact, the same soul resides in various types of molds. It is said:

"...I am that Lord, who represents by dwelling in the hearts of all beings as the Soul." (Gita 4:8) "...In all living beings, I am the rhythm of life..." (Gita 10:22)

The mold is the design. Because of the differences in molds, we call or identify animals by different names. But the basic material of all "machines" is the same. If all animals are observed deeply, these things will be easily understood. Two hands, two legs—whatever name we call them by. That is, sometimes we call them four legs instead of two hands. There are eyes. Even if there are no eyes, there is some arrangement for seeing or sensing. There is a nose. Even if there is no nose, there is some

arrangement for breathing. There is a tongue, mouth, stomach, lungs, head, brain (small or large), etc. It is said:

"The living entity thus taking another body obtains a particular type of ear, tongue, nose, and sense of touch, which are clustered around the mind. In this way, he obtains and enjoys a particular type of sensory qualities." (Gita 15:9)

In Allah's management, there are arrangements for rewards and punishments based on actions. We do not know all the types of punishments and rewards that can exist in Allah's management. We do not know all the types of hellish suffering and heavenly happiness that can occur. We know some, but not all; and it is not possible for a human to know all of Allah's affairs. As it is said:

"No soul knows what joy is hidden for them as a reward for what they used to do." (Al-Quran 32:17)

Heaven is a place and state of happiness. Again, Hell is a place and state of suffering. No one knows where Heaven is or where Hell is. Even in earthly life, many are enduring the punishments of Hell. It is said:

"Many Jinn and humans are already tasting Hell." (Al-Quran 7:179)

That is, one does not always have to "go" to Hell. Sometimes Hell itself comes to possess one. This means that in Allah's management, there are various

arrangements for reward and punishment. We do not know all of them. We know some. We guess some from understanding, experience, or realization.

The human is a mold. He has been kept in this mold. He is the best of creation. Therefore, he is rewarded. He is in a happy state. But what if this life-force is kept in the mold of an elephant? Forced to carry heavy loads? Or in the mold of an ant—who has to carry loads twenty times its own weight? Or in the mold of some other inferior animal? Then he might be punished. Hellish agony can be experienced this way too. It is said:

"The demonic—who take birth again and again in the world—such persons never find Me. Gradually, they turn into extremely hateful types of beings." (Gita 16:20)

That is, one type of punishment can be to gradually turn into lower and lower types of beings through repeated births. A process. Where one cannot even eat something superior like humans do. As it is said:

"Before them is Hell. They will be given to drink water mixed with pus. Which he will sip but will not be able to swallow. Deathly agony will come to him from every side, yet he will not die." (Al-Quran 14:16-17)

That is, the punished ones will turn into inferior beings and eat or drink inferior things. Although the presentation is different, there is harmony in the essence of the

statements of the Gita and the Quran.

Adam and Eve were in a happy state in Heaven. They were punished for disobeying Allah's command. We know these things. They were expelled from Heaven. They came to Earth. In the Bible, it is said:

God said to Adam, "You must live on Earth. You must gather food by the sweat of your brow until you are brought back. From dust you were created, and to dust you shall return." Then God covered Adam and Eve with garments of skin. In the Quran, it is said:

"I (Allah) said: Get down... on earth will be a dwelling place for you and an enjoyment for a while... therein you shall live, therein you shall die, and from it you shall be brought out (resurrected)." (Al-Quran 2:36, 7:25)

How did they come to Earth from Heaven? By riding a rocket? They were punished. It is possible they were turned into inferior beings. Then, in the course of evolution after millions and millions of years, they transformed back into humans and arrived on Earth. The creation of the first human, Adam, might have also happened in this evolutionary course. Being punished, he was created again through that same process to reside on Earth. It could be like this. Reader! I say this just to remind you that these are only ideas.

At some stage of this evolutionary course, humans might

have also been in an ape-like form. Is it unusual for the punished to have such a fate? As it is said:

"Say (O Muhammad): Shall I inform you of a fate worse than that with Allah? Those whom Allah has cursed, and with whom He is angry, and some of whom He has transformed into apes and swine..." (Al-Quran 5:60)

Again it is said: "O people of the Scripture! ... (Believe) before We alter faces then turn them backwards (to their previous state), or curse them as We cursed the Sabbath-breakers." (Al-Quran 4:47)

There is mention of turning them backwards or to a previous state. What was the previous state? Because of the curse, the Sabbath-breakers returned to a previous state. It is said:

"And you know well those among you who broke the Sabbath. We said to them, 'Be you apes, despised and hated.' And We made it a deterrent for those of their time and for those who succeeded them, and a lesson for the God-fearing." (Al-Quran 2:65-66)

In the process of evolution, humans turning into apes or apes turning into humans is nothing unnatural or impossible. Allah can do everything! (Written 2013)

36. Man: A Container

All the good things of the world are Likhon's teachers. It teaches one to walk the path of goodness—the easy, simple, and straight path. Where does Likhon find the lessons that are good? From nature. The mountains, rivers, canals, wetlands, trees, sky, air, rain, moon, sun, and stars are all working incessantly—for others. From them, Likhon learns its lessons. It learns what is good.

Likhon also learns the good from the deeds of those who have passed away. It learns from those who still call out toward the right path today. Good teaches Likhon to lead a simple life. Goodness is his greatest teacher.

Likhon has learned to hate what is evil. Goodness taught Likhon that; society did too. Yet, Likhon does not hate the "evil." Life's experiences have brought Likhon to this realization: evil is also a teacher. Likhon learns from the `bad' as well. Likhon has learned the good even from the bad. The bad has taught him to cling to the good. The consequences of evil have taught it to walk the path of righteousness. Evil has taught him how to abstain from evil in the future.

Evil has sharpened the brain. It has helped in understanding the complex equations of society, which "goodness" did not teach Likhon. It didn't even allow him to be understood. Goodness taught Likhon by keeping

him safe. Evil taught subtle and complex matters; it taught by throwing him into risk. Goodness is the teacher of his childhood; evil is the teacher of his maturity.

Likhon receives all lessons, both good and bad, from nature. To speak deeply—from the Creator. He does not teach in a primary school, madrasa, school, college, or university. Yet, He does teach in the primary school, madrasa, school, college, and university. This vast universe is a grand university. The Creator Himself is its teacher. He does not teach directly; yet, He teaches directly through a process.

He teaches through the actions and reactions of nature's various plays. Here, the student must be responsible; they must observe and analyze the plays of nature deeply with interest to learn. There is freedom in this education. There is no compulsion. If one does not want to learn, they will not. Those who do not learn out of their own interest will have to turn to others in times of need. The Creator has arranged for cooperation. In such cases, we think "man has taught us." But man does what he does because he is compelled by the knowledge taught by the Creator.

Newton did not directly teach Likhon any formulas. So how did Likhon learn Newton's laws? By studying in schools and colleges. By reading books. From teachers. How did they get the formula? By studying in schools and

colleges. By reading books. From teachers. No one other than Newton discovered Newton's laws. Everyone else between Newton and Likhon are just mediums. They played the role of carriers to bring the formula to Likhon. If we remove the mediums in the middle, it is Newton who taught his formulas to Likhon.

The question is, how did Newton get his formulas? The answer is: through the actions and reactions of nature. He thought about what he saw as events in nature. He observed and analyzed. He reached a conclusion. Newton learned from nature.

Nature is not under Newton's control. He who controls nature creates the internal and external causes. Humans learn through the demonstration of the actions and reactions of those causes. Someone first collects information from nature, analyzes it, and then reaches a conclusion. It is then transmitted across generations. Modern development occurs.

In the same way, the very first knowledge collected by "Adam" or "Manu" on the face of the earth is the root or the beginning. Adam was the first to see and identify the sky, air, moon, and sun and collect information. Where did he get his education? The source of the education is where he received it—in nature. Today, we are carrying that education forward in that same continuity. Although he may seem less "educated" than us now, it is not the

case that he only taught that much—meaning only what he saw in his own life and we did the rest. Such thinking is incorrect.

This is the Creator's teaching process. He teaches humans in this way so that a human child can prepare themselves slowly to contain that knowledge. Otherwise, if taught all at once, the circuits of the brain would burn to ashes. Humans have not yet been able to learn everything that was created at the beginning of creation. Humans are not learning anything "new." Even today, they are only trying to know the "old" things.

Likhon does not teach those it claims to teach. Likhon is merely a carrier. He who created is transmitting the education through various mediums, holding it until it reaches Likhon. Humans send different goods to different places in containers. If the container that carries a valuable object could feel pride, a status war would start among containers. Fortunately, they have no life. Humans, too, are carrying knowledge like containers.

"As the wind carries the fragrance of flowers, so the soul in this world carries the conceptions of life from one body

to another." (Gita 15:8)

There is nothing to be proud of regarding degrees or Nobel prizes. These are not knowledge. These are merely indicators created by humans or part of a management process to understand which container is carrying what quantity and quality of knowledge. Even on a low-quality container, a "good" token can be placed by mistake or for typical human political reasons. If containers truly behaved badly or made mistakes like humans, we could change them if we wished. Similarly, if a human behaves badly or wrongly, the Creator can also change the container. There is nothing for the container to be proud of regarding knowledge, money, or wealth.

"...If He (Allah) wills, He can do away with you and bring forth a new creation." (Al-Quran 14:19)

The Teacher has taught Likhon not to hate any of the Creator's creations. Some people do not have that level of knowledge, which is why they hate or teach others to hate. The one who is hating is behaving that way because they fail to understand the necessity of the hated object. Yet, what is not necessary for them at this moment might be necessary for someone else. Again, at another time or in another situation, it might be necessary for them as well—if the Creator wants them to realize it. Therefore, nothing should be hated or considered small.

Yet, man speaks with two voices. He speaks from

different perceptions at different times. He speaks from different needs at different times. In reality, the Creator does nothing without a purpose. Whatever He does, He does out of necessity. Even His creation, man, does nothing without a purpose. Whether they do good or bad, whether they do it knowingly or unknowingly—they do it out of a need. If man does everything out of necessity, can his Creator create something without a purpose?

That which is necessary cannot be hated. The Creator of both good and evil is the same One. Both are necessary. Necessary for survival. Necessary for endurance. Necessary for the movement of life. Necessary for momentum. Necessary for the expansion of knowledge. Necessary for knowing and understanding the Creator. Something necessary cannot be hated. It is necessary to try to understand deeply—and even more deeply.

Both good and evil are teachers for Likhon. Both truth and falsehood are teachers for Likhon. Likhon learns the lesson of good even from the bad. The bad shows the direction of the right path. Both light and darkness provide lessons. The clear sky and the turbulent waves both provide lessons. Creation gives lessons; destruction also has something to say. To understand, the student must be responsible. Therefore, Likhon does not disrespect the teachers. It does not hate.

Likhon only hates the "misapplication" of knowledge acquired through education. No—Likhon does not even hate that. A human is not an angel that they will not make mistakes. They will certainly make mistakes. Therefore, Likhon only hates the "repetition of the same mistake" over and over again.

But no—Likhon does not even hate that. The pleasure of certain mistakes pulls one toward the wrong path again and again. It attracts intensely. One cannot restrain oneself. Therefore, Likhon hates "society."

When society makes no arrangement to encourage those on the wrong path to walk the right one; when society does not maintain a strategic effort to restrain those on the wrong path from their errors; when society does not protest even once to suppress a bad deed—remains silent, waits for an opportunity, which in the end can invite disaster for everyone, from which even the opportunity-seeker has no escape—Likhon hates that society.

Ideas n views by A Z M Alamgir

37. Rabbir Hum-Huma Ka-ma Rabbayani Sagira

"O my Lord! Have mercy on them (parents) both as they nourished me in childhood." (Al-Quran 17:24)

Today, while writing, I am searching for an alternative to a Bengali word. I felt that I need to buy a Bengali-to-Bengali dictionary again. Some more books are needed at hand. For the sake of writing, these books must be collected. Yet, Father had arranged all these books in the shelves of his personal library and explained them. I have lost them.

Today, I remember my parents. I remember them again and again. I remember them at every step of life's journey. I feel like I should ask for their forgiveness. My own son has grown up today. When I want to make him understand, he doesn't want to understand. When I want him to listen, he doesn't want to listen. I don't get angry.

The Creator presents various signs among us. Through understanding myself, I try to perceive slightly the various attributes of the Creator.

One of the Creator's attributes is "Al-Ghaffar" (The Repeatedly Forgiving). A small part of this attribute exists within me as well. By virtue of this attribute, I forgive the child's mistakes over and over again. I don't have to think or deliberate to forgive. In reality, the forgiveness comes automatically. The One who resides within smiles gently and forgives everything. I don't have to do anything with effort.

It is as if all the branches and sub-branches of love, affection, and tenderness have been gathered in the heart. All that gathered love is flowing through a single channel and showering upon the child. The little love that I feel is still scattered among everyone today is actually just a coating of love.

Seeing the child's actions, the past comes back to mind. It is as if the same event is repeating! I did the same with my parents as my son does with me today. Whatever I did, I knew that my respect and love for them was not even a bit lacking. Nevertheless, there were demands—the influence of age. Today, seeing what my child does, I can understand. There is no lack in his respect and love for his parents. Whatever he does, I accept it. I smile internally and remember my parents. Simultaneously, the heart cries out:

"Rabbir Hum-Huma Ka-ma Rabbayani Sagira"

"O my Lord! Have mercy on them (parents) both as they nourished me in childhood." (Al-Quran 17:24)

I don't have to do anything with effort. I don't even have to say it. The heart says it. It says it automatically.

Today, while looking for an alternative to a Bengali word, so many things come to mind. What hardship did my parents not endure? They fed us while they themselves didn't eat. They wear us while they didn't wear much themselves. The smile on the child's face brought a flood of joy to their hearts. That day, I saw it, heard it, read it. I didn't understand. I didn't realize. Today, through my own child, I realize it in the core of my being. Such is the Creator's teaching process.

Today, they are gone. I couldn't inform them of this new realization. Forgiveness was not asked for. Although, through my current self, I can understand that everything has been forgiven. He who lived within them has forgiven everything. He is Great, Merciful, and Forgiving.

For every person, He is "Al-Ghaffar" (The Repeatedly Forgiving) in the context of the love of parents for children, husband for wife, and wife for husband. Yet, the heart wants to see that acknowledgment in their living faces—which is no longer possible. There is nothing left to give them now. Only prayer.

"Rabbir Hum-Huma Ka-ma Rabbayani Sagira"

This is a supreme prayer from the children for all the parents of the world. This is not Arabic, this is not Bengali, this is not English. This is the language of the children's hearts. The words of the soul. No specific language is required to express this. Whether it is from the Quran, the Gita, or the Bible—this is the voice of everyone's heart.

"But it (the Quran's message) is clear signs in the hearts of those who have been given knowledge and wisdom." (Al-Quran 29:49)

It is not right to have any stinginess in showing respect to those who have taught such a beautiful path of prayer.

No specific language is needed for prayer or communication. There is no need to impose a specific language. There is no need to give one's life for a language here. There is no need to make a sound. Even if all the scriptures of the world are burnt to ashes, this will remain inscribed in the hearts of those who believe and realize, walking the easy, simple, and straight path.

The heart speaks. The heart establishes communication. The instruction to follow the path shown by the Creator is not on the pages of a book; the heart contains it.

In a world of action and reaction, the innocent child who one day—having become a parent—has earned whatever virtue and whatever sin while walking the path with their own physical, mental, and social capacities: "O Allah! Forgive them that bit of sin." (Written 2013)

38. Log

A red Honda motorcycle was bought for “Likhon”. Seventy cc. Today, there is a different kind of feeling inside Likhon. It feels good to touch the motorcycle. Even walking around it under the pretext of cleaning feels good. He cannot concentrate on his studies. In his mind, he dreams of riding the Honda. Somehow, he must learn to ride the motorcycle this time. These are memories of childhood.

Before learning to ride the motorcycle, he had to learn the name "Log." When the owner of the motorcycle called out to bring the "Log Book," Likhon ran and brought a small Bengali notebook. There was an indomitable interest in doing anything related to the motorcycle.

What is a Log? Perhaps Likhon first learned about it at

that age, but he didn't listen to unnecessary talk attentively. Therefore, he didn't remember it, nor did he try to understand it.

Before the SSC exam, Likhon found out that he had to solve "Log" (Logarithm) problems. He faced "Log" for the second time. To ensure a good result in the exam, he had to learn a few Log math problems, even if he didn't fully understand them.

This is a story from many years later. Likhon has grown up. He works now. A trainer has come from abroad. He will provide training on logarithms. Likhon thinks the word "Log" just won't leave him alone.

Facing "Log" repeatedly created an interest in knowing the subject. After a bit of research, what Likhon understood can be summarized as follows:

The number of times a certain number must be multiplied to get another number is called a Log. For example, it can be asked: How many times must the number 2 be multiplied to get the number 8?

The answer is: 2x2x2=8. That is, to get the number 8, 2 must be multiplied a total of 3 times. Therefore, if the base is 2, the logarithm of 8 is "3." The base is the number that is being multiplied. This "Log" does not match the "Log" of the motorcycle.

In his professional life, while writing a motorcycle logbook himself, Likhon faced "Log" once again. Two types of "Log" were found. Likhon realized the two logs are not the same. A motorcycle logbook is much like an airplane's Black Box. Everything happening in the airplane is recorded second by second in the black box. That is why, if an airplane meets with an accident, the black box is searched for first—to know what happened there. And in the motorcycle logbook, all records of movement are being recorded manually.

While working on a computer, Likhon faced "Log" again. Automatic Log. Whatever is being done on Facebook or an internet browser is being recorded automatically. This is happening without many people knowing. One "click" of the mouse means a "recorded action." Someone who doesn't know might think they are doing something in secret—they might not know, but to the one who knows, everything is open. One doesn't have to do anything. Every action is recorded automatically. The preserved file or book of records is the "Log Book."

Man is a tiny creature. That man has made a tiny machine. Its name is the computer. It is used in all tasks. Today, the mobility and comfort of human life cannot be imagined without this machine. It does whatever it is told to do. And whatever it does—it records its own deeds automatically. That is how it has been created.

Knowingly or unknowingly, or due to a lack of faith, or the influence of age, humans go on doing many things, good and evil. One day, perhaps, they may have to face another "Log."

"Indeed! We have created every matter in such a way that whatever you do becomes recorded/preserved." (Al-Quran 45:29)

"Everything (the record of deeds) We have recorded/preserved in a prescribed Book." (Al-Quran 78:29)

"...And there is not even a particle's weight in the heavens or the earth, or anything smaller or larger than that, which can remain hidden from your Lord. All of it is recorded specifically in a clear Book." (Al-Quran 10:61)

"Your Lord certainly knows what their (humans') hearts conceal and what they reveal. There is no hidden matter in the heaven and the earth but is clearly recorded/preserved." (Al-Quran 27:74-75)

"(Remember) two receivers (angels) sit on the right and the left to receive/record his deeds. Not a word does he utter but there is a watcher with him, always ready to receive it." (Al-Quran 50:17-18)

"There are guardians appointed over you, kind; who go on writing the record of deeds. They know all that you do." (Al-Quran 82:10-12)

"..The record of the wicked is in 'Sijjin'—a written record of deeds. The record of the righteous is in 'Illiyyin'—verified by those who are near to the Lord." (Al-Quran 83:7-21)

"Everything they have done is recorded in the scrolls, and every small and great thing is recorded/documented. (Thereafter) the righteous will be among gardens and springs, firmly established by the favor of the Sovereign." (Al-Quran 54:52-55)

Fourteen hundred years ago, it was difficult for people to believe in this concept of a Log. Allah says,

"...He will show you His signs, so that you may know them ..." (Al-Quran 27:93)

"We will show them Our signs in the universe and within themselves, until it becomes clear to them that this (the message of the Quran) is the truth." (Al-Quran 41:53)

Allah warns humans, saying, "The Book preserved with Me will state the truth about you." (Al-Quran 45:29)

He also says, "On that day (the Day of Judgment) everyone will find themselves facing whatever good they have done and whatever evil they have done; then everyone will wish that if only there were a great distance between them and their evil deeds! Allah warns you about Himself. Know that Allah is full of kindness to His servants." (Al-Quran 3:30)

"On that day (the Day of Judgment) the record of deeds will be presented, and you will see the criminals terrified because of what is in it! They will say, 'What kind of record is this that leaves out nothing, small or great, but takes everything into account!' They will find everything they did facing them. Your Lord does injustice to no one." (Al-Quran 18:49)

On the Day of Judgment, some will be rewarded, and some will be punished. Regarding punishment, Allah says, "(Know that) Allah is very severe in punishment!" (Al-Quran 3:11) However, at the same time, Allah says, "What does Allah gain by punishing you, if you are grateful and believe?" (Al-Quran 4:147)

Ingratitude is a terrible crime. And faith must be established to avoid doing wrong and unjust deeds. It is not Allah's purpose to provide punishment. Allah says, "And certainly, We will make them (the ungrateful/disbelieving/evildoers) taste the lesser punishment before the greater punishment, so that they may return to the right path." (Al-Quran 32:21) The goal of providing punishment is to bring the misguided person back to the right path.

Allah is not inconsiderate or unjust. As it has been said, "Your Lord does not destroy any habitation irrationally while its inhabitants are doing wrong out of ignorance." (Al-Quran 6:131)

He also says, "To tell the truth, your Lord does not destroy any human settlement unjustly if its inhabitants are walking the right path." (Al-Quran 11:117)

Allah says, "...I never provide punishment until I have sent a messenger." (Al-Quran 17:15) This is to specify the difference between truth and falsehood, justice and injustice, and to warn humans. He does not punish without informing.

"How many generations have We destroyed after Noah! Allah is sufficient to know and see the sins of His servants." (Al-Quran 17:17)

"We have not destroyed any habitation but it had its warners to remind them; for We are never oppressors." (Al-Quran 26:208-209) (Written 2013)

Ideas n views by A Z M Alamgir

39. Superstition and Psychology

Mother came and picked him up by force. Water was still dripping from Likhon's hair. Tears mingled with that water. She wrapped him in a towel and made him stand on the bed. The crying had not yet stopped. Today's play ended halfway.

Beside the bed, outside the window, was the boundary. The boundary wall was not plastered. A Myna (Shalik) bird was standing on the wall. It was observing the whole incident. While rolling up the sleeves of Likhon's full-sleeve shirt, Mother said—look there, one Myna is standing. That is why such sorrow—so much crying—is in your fate.

She was saying these things to stop the crying. Likhon had learned to understand that much. He looked back. Indeed, a Myna bird was standing on one leg. It was observing the whole event very well. As Likhon looked at the bird, it moved its eyes and turned its neck to try and see even better.

While watching the bird's gestures, the sound of Likhon's crying decreased a bit. He was sobbing. He had to know

the answer to the question born in his mind. While still crying, he asked:

— What happens if one sees one Myna?

Mother said:

— Seeing one Myna brings "sorrow."

These words coming out of Mother's mouth! It was like the sky falling on his head. Likhon became despondent hearing Mother's words. Will happiness never come in life again? Likhon's little head began to think about the matter in despair. What then is the way out of this? Reducing the trace of crying, he wanted to know:

— Then how will happiness come?

Mother said:

— If you see two Mynas.

Saying this, Mother went toward the kitchen.

The Myna formula began to work in his world of thought. Likhon saw a bit of light of hope. So, there is a way of escape! The path to attaining happiness has not been closed forever!

Growing up, Likhon became familiar with words like superstition and scientific-mindedness, and with many formulas of science. But nowhere did he find any formula related to the connection between one or two Mynas and

the attainment of happiness or sorrow. Yet, the formula is quite prevalent in society.

A word. "Shalik" (Myna). A Bengali word. It could have been English. It could have been Arabic, Persian, or Sanskrit. Whatever the language, it is not the primary thing. The point is what the brain is understanding from that word.

When the word is uttered, a file floats up from the bottomless abyss of the complex ocean of thought in the brain, where that saved formula of "One Myna and Two Mynas" is kept. How strange! What an inevitable power a word has. When uttered, details of another event or matter are presented and take shelter in the temporary memory. A strange connection! The meaning that the presented matter carries can also act as an instruction. It can influence life.

A word is like the iconic buttons drawn on a computer. When the "Copy" button is pressed, it copies. When the "Save" button is pressed, it saves. We only press the button. In reality, there are many actions inside. We cannot see them.

The word "Shalik" (Myna) creates pressure on an icon inside the brain. That pressure causes the subsequent events. Thus, a meaningful word has a lot of power. It acts as an instruction. It has the power to drive a human.

Many superstitions were reformed; many wrong formulas were discovered under the light of education, but the Myna formula was not completely deleted from Likhon's heart. The scratch of the taught formula remained hidden as a file somewhere unknown inside. Likhon doesn't know if it is a virus or not.

From the day Likhon first learned the Myna formula, he has searched restlessly for the second Myna of the pair as soon as he saw one. Even if happiness doesn't come, at least in the hope that the sorrow doesn't get prolonged.

A word, a sentence, or a formula can keep a person revolving within a boundary or limit forever. A single saying can make a person do one thing for a lifetime. Because of one saying of his mother, Likhon has searched for a second Myna here and there for a lifetime as soon as he saw one. He still searches.

The influence of the words coming out of a mother's mouth on a child. Relationships of affection and love and memories are involved with it. From there, faith is born. Similarly, there are many books of love; people are still trapped in the cycle of what is said in them. It is not easy to break this boundary. It is not possible for everyone. These sayings, words, and formulas act as instructions on humans. They drive humans.

From child to adolescent, adolescent to youth. Youth to middle age, middle age to old age. A long path in between. Again, standing at the end of the path and looking back, the path doesn't seem very long either. No matter how long or not-so-long the path is, the trace of a word that makes an impression doesn't run out during this short journey. Even today, if he sees one Myna, Likhon searches for the second one. Why does this happen? Where is the problem?

In reality, there is no problem anywhere. The problem is in the brain. From there, in the mind. The problem of the mind influences actions. The action is then not satisfactory.

Due to a preconceived notion, the Myna formula can weaken the heart of the believer. Although the matter seems very small on the surface, it creates a deep wound deep within the heart. Sometimes it is not understood even after understanding it. A weak heart can damage the performance of an action. As a result, the success of the action can be destroyed. In the process of cause and effect, sorrow can descend. Then "sorrow" descends on seeing one Myna. The saying is proven correct within oneself.

If it were said that one Myna brings happiness and two Mynas bring sorrow—if believed, then sorrow would descend on seeing two Mynas. In that case, the thought

of two Mynas would weaken the heart. Whether the Myna is one or two is not an important matter at all. The matter is what we believe. This belief is the driving force. This belief provides strength and takes one forward on the path of success. Again, this belief destroys the inner strength and turns everything into failure.

Ideas n views by A Z M Alamgir

40. Shahjahan and A Math

The first difference that caught my eye after landing in Delhi compared to Dhaka was the absence of rickshaws. There are some in Old Delhi, but overall, the roads look quite spacious. In Dhaka, fields, ghats, and house courtyards are all hidden behind high walls—perhaps that is why it is named "Dhaka" (The Covered). In contrast, there are fewer brick walls along the roads here; everything feels expansive. While visiting archaeological sites, it felt as though the achievements of Emperor Shahjahan could be identified effortlessly. Their beauty is distinct.

It must be said that the **Taj Mahal** looked incredibly beautiful. To say otherwise would be untrue, and people would consider it foolish. Because of massive publicity

and promotion, many personal truths often get suppressed under the weight of popular opinion. However, I personally liked the high walls and the gateway of the **Red Fort** more than the Taj Mahal. Even more than that, I liked **Fatehpur Sikri**. I won't go into an explanation, as that might risk proving me "wrong." I am simply stating how it felt at first sight.

The prerequisite for knowing, understanding, or realizing the truth is the ability to remain neutral. But the funny thing is, while visiting the Taj Mahal, it was no longer possible to remain neutral. I became part of a "group."

A world-famous person, after completing his visit to the Taj Mahal, declared: "The people of the world are divided into two groups—those who have seen the Taj Mahal, and those who have not." Bravo! Unintentionally and unconsciously, I became part of a group!

This, I suppose, is political skill: to make someone a member of a group with one sentence, and to expel them with another. The person who is included or expelled might not even be aware of it. Yet, even unconsciously, one has to belong to a group. I guess "politics" is the sound emitted from the mouths of subtle-minded people through artful techniques.

The title of this writing is "Shahjahan and A Math," so I want to return to the subject rather than discussing

politics. Looking at the high peaks of the Taj Mahal, some thoughts played in my mind.

Is Emperor Shahjahan truly immortalized?

How?

Do I know him today?

No, I don't! I have no personal acquaintance with him.

Then how did he remain memorable? None of us in this age know him or have met him!

We know a picture on a page of a history book, under which is written the name "Shah-ja-han." Nowadays, even that doesn't crowd the screen of the mind. Now, I see a Shahjahan with shaggy hair in the movies. So, where is the success in trying to keep oneself memorable by spending so much labor and money? It would have been enough to make a mask, a mold, or a shell of a beautiful face and hang it up, assigning it to any random person. This would have reduced many unnecessary life struggles aimed at keeping oneself great and memorable. Eventually, that image or statue would have turned into a deity without any bloodshed.

Where is the "mold" of the man named Shahjahan now? By now, it has rotted and merged with the soil. Why did it merge with the soil? Because he was laid to rest in the

earth. Why was he laid in the earth? Because he is no longer "there." Yet, he was seen galloping on a horse! What happened suddenly?

Here lies his still body. Then why is it said he is not here? Is this body not Shahjahan? This body is Shahjahan. We know this face as Shahjahan.

I understand now. Then Shahjahan is gone! This body is not Shahjahan. This body is merely a "shell" representing the name Shahjahan—a shell used to identify him, which no longer contains him. This body or shell is not the real Shahjahan. Shahjahan has departed; only his still body remains.

If this body, this mold, this shell is not Shahjahan, then why was it called Shahjahan all these days? The real Shahjahan who lived inside the mold, who kept this shell mobile, is no longer there. Therefore, none of us know the real Shahjahan. He cannot be seen, caught, or touched.

Who is that "Person"? The one who kept the shell named Shahjahan mobile? What is his true face? What is his shape, nature, or form? When the name "Shah-ja-han" is uttered, the image that floats before the mind's eye is merely the shell or the temporary form of the unknown Shahjahan. By changing the outer covering, Shahjahan is capable of assuming another form.

This name, this face, this height, the color of the skin, the

language of the mouth, personal memories, personal character—all these are just "codes" that helped in understanding that character and his work during that time.

The real Shahjahan—the one who kept that body mobile—none of us know or recognize. He is beyond our recognition, grasp, or touch. We only know his shell and his various subtle qualities that blossomed during his stay.

But is it the same "Person"? The one who resides within me at this very moment? Only the various codes are different!

That is why I do not even know myself. In the mirror, I only see the face. I try to understand the qualities. Yet, I do not know "Myself."

That which can be perceived cannot be seen, heard, smelled, tasted, or touched. It has no shape. It is formless (**Nirakar**). This formless being manifests by taking the shape of any mold. It stays hidden inside.

But is it the same "One" who resides in everyone? Sometimes in the shape and nature of Shahjahan, sometimes in one's own form, sometimes as Akbar or Hitler, and so on. If that is true, will this "math" be wrong?

Shahjahan = Formless, Hitler = Formless

Therefore, Shahjahan = Hitler

In the same way: **Spectator = Spectacle, Speaker = Listener, Police = Thief.**

By applying the same formula: **I = You = He.**

The one who manifests in different shapes or inside different molds is "**One**." He has no specific shape. He is "Formless." But He is capable of occupying all shapes. He exists in form; He also exists in the formless. The formless is just another of His forms. Whatever name is used to explain Him, He is the same "One."

He is present everywhere, at all times, in all forms, through everyone. Therefore, He is aware of all matters at all times. Thus, He is the All-Seer, the All-Knower. In the combined strength of all forms, He is Almighty. He is not dependent on any individual; He Himself is everything. He is the sum of all.

If all the humans or creatures of the earth were given the exact same form, qualities, and characteristics—like a "copy-paste"—then it would not be possible to identify any specific unit or part. For the sake of identification, the categorized creatures were separated through differences. Each of His qualities manifests in a form, performing a specific task.

"O mankind! We created you from a single pair of a male

and a female, and made you into nations and tribes, that ye may know each other..." (Al-Quran 49:13)

The Following Part

Who is that person? The one present in everyone? Whoever that person is, He is "the same One." He who is the Creator of creation is also the Destroyer of creation. Therefore, the credit of one is the credit of all; the disgrace of one is the disgrace of all. None of us, as specific faces, are the claimants of either credit or disgrace. He, the "same One," is the claimant of the credit for all deeds. The play of the world is thus only a small part of discovering Himself to Himself. To know Himself. To recognize Himself. Here, this recognition is not just of a single individual, yet that too is indispensable.

The one who built the Taj Mahal is "Me." The one who destroyed the Babri Masjid is also "Me." I create out of necessity; I destroy out of necessity. When creation exceeds its limits, I destroy it. I do all creation and destruction for the sake of the greater good. If the limit is not crossed, there is no need for destruction. Staying within a specific limit is important.

Love is within me, and hate is within me. I am the Creator, and I am the Destroyer. I am the reservoir of all qualities. All kinds of qualities reside in me. Whichever I wish to awaken, that becomes awakened. The awakened quality

performs the action. I am the reservoir of opposing qualities. Good-bad, justice-injustice, light-darkness, truth-falsehood, angel-satan—all are within me. The good ones among the categorized qualities are known and driven in the name of Allah, and the bad ones in the name of Satan.

In reality, there is no "bad" quality. Evil is created through the misapplication of a quality. Again, the bad application of a quality occurs due to the limitation of knowledge. There is no sin in the bad application caused by limited knowledge. Sin lies in the "repetition" of the bad act, because by then, the knowledge has been acquired.

The one who consumes excessive food is "Me." The emaciated person who cannot eat is also "Me." I am the observer of the behaviors of my own various parts. I am the reformer of the harmful parts, otherwise the uprooter. In this way, I expand and maintain creation.

In the absence of true knowledge, I identify that part of myself which today does not hesitate to keep another hungry. I recognize myself. I am the one who takes action. The responsible one who continues to deprive another through sharp intelligence, obsessed with the illusion of the world, is on the verge of forgetting "Me" today. Yet, I am the one who has arranged all the attractive elements. The sharply intelligent one is creating a path to keep himself deprived and hungry. In limited knowledge, he

cannot understand.

For the greed of temporary satisfaction, he drags himself toward the path of insecurity. His own actions attack him. Happiness does not last; sorrow is prolonged from generation to generation. The deprivation of a generation is one's own deprivation. Wrong behavior unknowingly hinders or prolongs one's own progress. Yet, in an obsessed state, one is unable to understand. Everything happens through an arranged process.

When the unjust distribution of subtle moves keeps someone hungry, it makes me unbalanced. The one who distributes unjustly cannot avoid its ill consequences. Those who chase happiness through such behavior find that happiness does not reveal itself. Through temporary excessive gains, they become displaced and lost. I am the silent observer. I am the witness. I am the observer of myself. I am the one who takes appropriate measures in time.

The water that stays on the high peak of a sea wave today is the one absorbing the water below. There is nothing to be proud of. As part of the process, tomorrow he must return the absorbed portion to the exploited and bring himself down. Another group must be pushed up. There is no shame in asking from the one who is above today, because my portion is hidden within his accumulated wealth. Wealth accumulates somewhere due to

mismanagement. Behind mismanagement is the hand of the wrongdoer. There is no fault of the exploited or the deprived. When the upper wave comes down, tomorrow he too will have to ask—if the mismanagement persists. If the due of the exploited can be properly returned, the waves of the sea or river will become calm.

Humanly speaking, everything is part of a large and long process. Humans only perceive a very tiny part of the process. Humans cannot understand. Failing to understand, one group becomes arrogant with excessive gains, and another group feels ashamed to ask. In the middle, one group enjoys the benefits of the behavior of both.

The one who is an irregular consumer today will be hungry one day. The one who is hungry today will be the consumer. The difference is only of time. The deprivation of a generation is one's own deprivation.

The basic needs of all my parts are equal. Yet, the distribution is unequal. Those who have voluntarily taken the responsibility of society out of their own interest—only they can establish a just distribution system. Otherwise, the consequence of holding onto that responsibility and enjoying unsolicited benefits is also theirs.

Reader, all the "My" or "I" written here—not a single "My"

or "I" is this "Me." Who this "My" or "I" is, I do not know. The "I" who thinks he has written this text—even I do not know which "I" that is. (Written 2016)

Ideas n views by A Z M Alamgir

41. Certificate

PROFESSIONAL DRIVER & OPERATOR LICENSE
Issued under the Authority of the ...
In the Year [Year, e.g., 2026 C.E.]
SUBJECT TO ALL LAWS AND MANDATES OF THE ...
The holder of this license is permitted to operate vehicles within the designated regions, demonstrating conformity to all traffic regulations safety laws, for a period of five years. This license is valid for the the operation of [e.g., Heavy Goods Vehicles and Buses].
RECOGNIZED LICENSED DRIVER
With the full authority of the ..... and the blessings of the state
Issued this day: [Current Date]
LICENSING OFFICER
LICENSING OFFICER

Kalimullah knows how to cook. He has cooked for a long time. Now, he is not being allowed to cook. The reason: he has no "certificate" in cooking. Fortunately, our grandmothers or grandfathers are no longer alive! To cook now, one needs an institutional certificate. Otherwise, they won't be allowed to work.

The person who signs and issues the certificate himself grew up eating Kalimullah’s cooking. Many who sign driving licenses do not know how to drive themselves.

At one time, a certificate was required even to work in WordPerfect on a computer. Otherwise, one wasn't allowed to enter the computer room. Whether one knows the work or not, a certificate is the measure of proving qualification and receiving respect. Yet, the one who knows the work knows it even without a certificate—like our farmers. We survive by eating the crops they grow. If the practice of issuing certificates starts there too, many brilliant farmers might lose their work due to lack of money or party identity.

The one who doesn't know the work doesn't know it even

with a certificate. Yet, they are occupying big seats and drawing high salaries just on the strength of the certificate. The certificate is now a symbol of dignity—a symbol of truth and honesty. Therefore, the competition to collect certificates by any means is ongoing, even by dishonest means. Even if the work is not known well, the work gets done in those cases. The creators and protectors of this situation are gaining economically.

There is a fire over there. People are burning in the fire. Many people have rushed to the rescue. It's a matter of humanity! But no. A powerful, thick, black hand is obstructing the spontaneous participation of the people. Again, he himself is not going. Nor is he letting others go.

He is not going; there is a strong enough logic behind his not going. That is not his job or responsibility. It's not in the Terms of Reference (ToR). His job is to keep the law and order situation right. Then why isn't he letting others go? There is a reason for that too. Because they have no previous experience in rescue work. The actual truth is, they have no certificate or "license" for this work. Again, even if someone has it, that too is fake! The officer whose signature should be on the certificate—his signature is not there.

The people are already no longer alive. These are the results of the institutionalization of all work and project-based financial allocations. There is no sense, no

judgment, no conscience, or humanity anywhere. Only papers speak. Therefore, if papers can be shown, even a murder suspect gets away. Meanwhile, an innocent person spends their days in the solitude of prison.

The fire brigade car rushed in, sounding the siren. The bodies were recovered. To perform the autopsy, the bodies were taken to the designated place in a newly purchased, modern, and expensive vehicle. (Written 11/08/2012)

Ideas n views by A Z M Alamgir

42. Freedom

It feels as though my breathing is stopping. I feel like taking a deep breath. I feel like running from one side to the other of a field as big as a football pitch. Then taking a deep breath.

Being able to run from one side of a field to another at one's own will is also freedom. Only the one who doesn't have it, or has lost it, or whose right has been snatched away by someone else, understands its essence.

How much space does a human need to stand? Not very much. Standing in that much space, he can breathe completely. But when he is "forced" to stay in that small space, his breath gets stuck. In freedom, a person can complete all tasks with very little. He doesn't feel discomfort. But when it is snatched away, the

expectation for much more arises in the imagination. One feels like running around freely with all the strength of the mind.

Given a person's physical capacity, he would get tired just by running from one side of a football field to the other with all his strength. Even with that much space, he can run to his heart's content. He can breathe.

I am thinking all this seeing the pathetic condition of a lion. People come to the zoo and enjoy seeing animals and birds. Seeing the lion, I have to return today with a heart full of pain. For many days, I couldn't forget that memory. Even after returning home, it feels to me as though my breath is getting stuck.

To run freely and breathe deeply, even a weak human needs a field. For this powerful creature, a much larger space is needed to keep its body healthy and to breathe deeply. Yet, it has been confined in a tiny cubicle! Seeing it, it feels as though my own breathing is stopping.

Suddenly, both my arms feel numb. It feels as though I cannot move my hands at will. The bird that flies miles after miles under the open sky cannot spread its wings here. We ourselves want freedom. Yet, we do not hesitate to curtail or snatch away the freedom of others.

Once it felt like inhumanity. Again, it felt that those whose lives are involved with it—if these things are closed, the

education and survival of their children will be threatened. That too is another inhumanity. The value of a human life is much more than that of animals and birds. Alternatives should be developed gradually so that no one's life is affected.

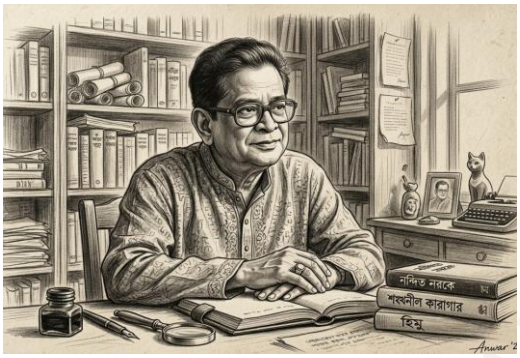
Adequate space is needed for animals and birds. Otherwise, such displays can be closed and attractive videos can be shown on large displays. (Written 2013)

Ideas n views by A Z M Alamgir

43. Humayun Ahmed, A Song, and Some Irrelevant Matters

One

Evening. It was drizzling that day. Once I go back, I won't feel like coming out again. I must return only after having dinner.



I entered an Italian restaurant. There are many such eateries around the hostel. They serve food with great care. Mithu said, "Hey, finish your food quickly. The rain might increase. If that happens, it'll be a disaster. We don't have much time."

I swallowed a few bites in a hurry and stepped out. It was a light drizzle outside. The two of us started running at a moderate pace, holding handkerchiefs and newspapers over our heads.

On the road in front of the Zilla School, the streetlights were playing a game of dim light and shadow. Everything around was deserted. After advancing a bit, an elderly gentleman wearing a Panjabi and a cap joined us in the run, looking quite busy. It seemed he was in a hurry. The three of us were running in sync.

The same question arose in both our minds. Why is the Uncle running? I understood the matter when the words came out of both our mouths simultaneously: "Uncle, why are you running?" Then, laughter...

I was thinking—we know why we are running. Uncle didn't say why he was running. He only said, "I think it has started." Uncle, too, had understood the reason for our run. Then, a roar of laughter from the three of us... The unspoken words in our hearts were revealed to everyone.

Returning to the hostel, instead of going to the room, I went to the auditorium. Many people were still crowding into the hall. I needed to secure a seat. I had to enjoy it comfortably. There was a drama on BTV that day—Ei Shob Din Ratri. The story regarding 'Tuni' was unfolding.

Even amidst sorrow and pain, the beloved author was able to provide a bit of peace and joy to the heart. If one followed his creations, a parched heart would feel as though it was cooled by a splash of rainwater. I don't know if he himself knew it, but millions of people have uttered his name at least once.

It wasn't just that he gave laughter and joy. He highlighted those social evils that are not easily spoken against, presenting them to the people through his unique, flawless style of humor. He pointed out the flaws and deviations of society with his finger. Many people see

these things or understand them, but because of the way he presented them, people were forced to take notice. The author succeeded in showing these matters clearly and reminding people of them effectively. Most of these issues are psychological. And in society, the attack of the strong on the weak mostly begins from this psychological aspect in the initial stages. First, an attempt is made to break the strength of the mind. Then come the other aspects. This happens not only in the case of individuals but also between nations and states.

People are not so foolish that they don't understand these matters. People understand. But they don't speak. They cannot speak. They don't know where or how to say it. Many don't get the opportunity. Many don't have the time. Many don't have the mindset. Many cannot manage it due to the busyness of domestic life. When someone voices the words of a person's heart, when the author's words match the inner feelings, people embrace him as their own. He left an indelible mark in everyone's heart.

Humayun Ahmed’s popularity is not just a recognition of his sense of humor; it is also an indicator of the stance of most people against subtle social injustices. People agreed with him, or it could be said that he expressed the opinions nurtured within people's hearts—as is the case with Kazi Nazrul Islam or all other great writers. Everyone has their own style. People accepted his style.

It would be unfair to praise only the author. Everyone who worked behind the scenes, from acting to production, to present those statements flawlessly to the people, shares the praise earned in the author's name. A team worked during that time. However, the author was the center of it. The inspiration flowed around him.

Without realizing it, people didn't even notice when he took his place at the center. A vacuum has been created. With his death, the field feels as though it has become leaderless.

Nowadays, many try to imitate him, especially in dramas. It doesn't work that way. One should not imitate. It is better for everyone to work in their own way. This tendency to imitate belittles the creation of the person being imitated.

It’s not that good dramas aren't made today. Many good creations are still seen! However, when a creation reaches a certain height does not depend solely on the creation itself. Those who elevate a creation to a high level—the spiritual consumers of the creation—what socio-economic condition they are in, i.e., the contemporary period, also plays a vital role.

The value of one Taka now is not the same as the value of one Taka in the eighties. Similarly, the value a creation held in the social context of that time may not have the

same impact on people's minds today. The overall environment brings a subject to the top. The creator must think about what the best creation of their time can be. It is not possible to reach that level by imitating. However, there are still many good creations in their own glory. Now, media is much more prevalent. It has become difficult to understand the hunger of people's hearts.

Everyone creates a seat for themselves in the hearts of people through their creation or talent. Those who create these seats do so in their own mind. They don't think about occupying someone else's seat. Their followers think about that later. One person cannot be replaced by another in people's minds. Everyone stays in their own respective seats.

Humayun Ahmed is certainly attractive in his position. Comparison with Nazrul or Rabindranath is unnecessary. Nazrul created through the greatest struggles, filled with gifts bestowed by the Creator's own hand. Yet, Rabindranath sits in the seat of the "Guru" in Bengali literature. A big reason for his attaining this seat is the constant presence of the Creator within the depths of his creations, along with a silent gravity and depth—even though many confuse the love expressed in his writing with human love. It is also true that they do overlap. The one who directly touches the Creator, their seat perhaps automatically attains a higher position.

In a short span of time, many dear faces left everyone. It's as if an era is coming to an end. With their departure, there is a sense of "something missing" in the house. The memories, images, inner reflections, and works of these people have played a helpful role in keeping a nation united through a central pull. People considered them their own. They thought of them as one of their own. There is science even in the actions of human emotions. These cannot be denied. These are also important conditions in the Creator's creation. Everyone prays silently for the peace of the souls of those who have departed.

Two

Humayun Ahmed passed away. Discussions about him in every household. Discussions on TV channels. Most of the discussions happen late at night. One night after his death, a discussion was going on a channel. A prominent person was speaking. The essence of a part of his statement was: some channels played background music while showing Humayun Ahmed's coffin, which would have been better if they hadn't. I am trying to present below how the thoughts regarding his statement worked.

Firstly: Every society has certain prevalent rules and customs in specific fields. Following those rules doesn't

create controversy. That is good. Consequently, even if this wasn't done, it wouldn't have been bad.

Secondly: Those who did this—only they know with what intention they did it. The matter depends on their intention (Niyat).

Thirdly: A truth is hidden behind this. What is the truth? Let's try to understand the matter by breaking it down. What was in the background music that played while showing the coffin?

1. There was a tune in the background music,
2. There were some words or a message in the background music.

According to prevalent rules, perhaps it would be shown that Surah Yaseen or Surah Fatiha is being recited. The question is, what is inside a Surah?

1. There is also a tune there,
2. There are some words or a message.

If there is nothing obscene or inconsistent with the event, if there is a prayer within both messages—then where is the problem? No matter what tune or language is used, a person prays to only One. The Creator understands all the tunes and languages of what the servant wants to say. Even if the servant doesn't say anything out loud, He understands. Still, the servant speaks because of their

own restlessness.

He is the one who has made it possible to express all tunes and all languages through humans and animals. Making it possible means giving permission. Only those things are forbidden which He has clearly forbidden and which are obviously obscene.

For ages, in the case of death-related events, a specific tune and message are etched in the brain; in this case, a prayer was made in a different tune and different words. The meaning and intention of the prayer are the same. The problem lies in a program being "locked" in the brain. Man is such a creature that he cannot easily accept something new outside of habit. Even Islam was not accepted initially. From learning English to computers, mobiles, and the internet—everything was viewed with suspicion instead of being accepted liberally. Many still do that.

Just as a computer cannot do anything outside its program, it is the same for humans! If a new program can be installed, humans will accept it again.

Although the subject discussed above is an exception, it is not harming anyone. If it can be accepted, there is no real problem in reality. Yet, to someone, the matter is not becoming acceptable to the eyes, ears, or mind. As I am writing this, because of habit or lack of it, my own mind

has felt a jolt. Nevertheless, truth is truth. Truth must be accepted.

No one is forcing anyone. No one is keeping anyone captive. Yet, humans keep themselves captive within the boundaries of certain thoughts for ages through their own concepts and nurtured ideas. In reality, humans are primarily dependent due to the narrowness and flaws of their own world of thought.

The Next Topic

Reader, think for a moment right now—are you feeling any spicy taste on your tongue? I think the answer is no. Does that mean the existence of "spiciness" is not in your body? Now, break a green chili and touch it to your tongue.

Look and see—are tears falling from your eyes? I think the answer is no. Take some onions and start cutting them. You will see tears falling from your eyes. Where was all this water?

Bitter gourd has one taste in the mouth, salt another, and tamarind another. Is the spicy taste in the chili? Is the sourness in the tamarind? Is the bitterness in the bitter gourd?

Whether the chili is spicy, the bitter gourd is bitter, or the tamarind is sour—humans do not know if the chili is

actually spicy, the bitter gourd is bitter, or the tamarind is sour. Knowing it is never possible. Because the bitter gourd did not test it with its own tongue and inform the human of the result.

Humans came to know the matter when they tested it with their own tongue. Consequently, whether the taste of bitterness or spiciness is inside the bitter gourd or chili, or whether it is inside the human's own body—scientists can explain that better.

Perhaps the feeling of the tastes is not in the bitter gourd or the chili. The existence of various tastes is present within this precious body. But they are sleeping. To bring out those precious resources kept protected inside, some help is taken. Those are the chili, bitter gourd, tamarind, etc. Upon coming into contact with them, each one wakes up.

I am sitting under a date palm tree by the river. Suddenly, I hear the call of a cuckoo. My gaze turns that way. Creepers and flowers are swaying in the breeze. My gaze goes there. A butterfly has been sitting still on a leaf for a long time. As soon as another yellow butterfly flew past, it immediately chased after it.

We do nothing. We don't want to do anything. We don't know how to do anything. Always speechless, motionless, silent! Nature uses its various components to nudge us. It tempts us. So we do it. It creates a stir and

gives rise to thought. This universe is full of countless components. I cannot understand everything. My tears are inside me, not inside the onion. That is why tears fall from my eyes. The onion is just a catalyst. It helps to awaken a specific feeling.

My classmate Monayem. His singing voice is very sweet. Even without musical instruments, his voice sounded great. If the teacher was late to class—that was it, a few of us would gather and listen to him sing.

"Majhe majhe tobuo dekha pai, chirodin keno pai na..."

(Sometimes I do catch a glimpse of you, why not always...)

Amma passed away. I am sitting in the mosque after the noon prayer. Everyone is leaving one by one. Monayem came from afar and sat beside me. With a sweet smile, he wanted to know, "I see you in the mosque occasionally. I don't see you regularly. Can I know the reason?"

I said—occasionally, love and affection for Allah awaken, that's why.

Although love sleeps continuously within the heart, people see it only when it overflows.

— "Then, can I know what caused your love to awaken today?"

I fell into a dilemma. I was thinking whether to tell the

truth or not. The environment is not in favor of such an answer. I was wondering how he would take the answer.

I said—by listening to a song.

There are some songs—if one dives into them, the soul becomes drenched in love for the Creator. The heart and soul wake up! Today, that happened.

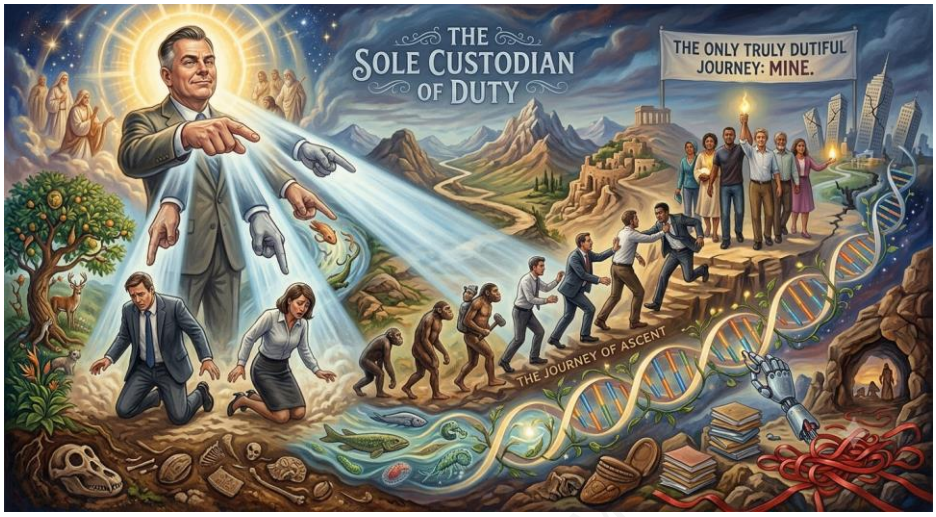
Monayem is a man of music. Putting his arm around my neck and with a smile, he said, "You have spoken the truth of your heart. Society is such that there is no environment here to speak the truth. It happens to me too. I cannot say it."

Many people think this way. Due to the lack of an environment to reveal the truth, many have to leave the world keeping the truth hidden.

Where is the free environment to express the beautiful and the true, which flows from the heart without any wrong or filth, being obstructed? (Written 2016)

Ideas n views by A Z M Alamgir

44. Dutiful



There is no need to think of yourself as exceptionally dutiful. Nor is there a need to mold yourself into someone who is "greatly responsible." Many of society's problems stem from this self-proclaimed responsible population. These individuals want to project themselves as highly dutiful in society; in doing so, they indirectly seek to prove others irresponsible. The ultimate result of this game of playing the "dutiful" role is their own self-flourishing.

There is no problem with self-flourishing in itself, as it falls within the stages of achieving Taqwa (God-consciousness). The problem arises when, through cunning actions and behavior, one tries to turn good into bad just to prove themselves superior. In doing so, they end up committing the most inferior acts.

When one bank of a river is built, the other bank must

erode. This is the truth. It is a rule, a formula, or a principle. In accounting, when one Rupee is debited, an equal Rupee must be credited. This is the truth, the rule, or the formula. When the "dutiful" start from a state of nothingness and flourish while performing their duties, the one for whom they are performing the duty starts becoming equally destitute. Terrifying! Beware of the company of such "dutiful" people.

If the above warning is true, how will the world and its people progress? This is the system. But this system is cruel! One puts food on their own child's plate but doesn't even look back at another's child crying in hunger. Moreover, they mock them, trying to prove it as "incompetence." Yet, the yardstick of competence today is illegal gain. Everyone is being forced down that path.

Hasan and Husayn gave their lives fighting for justice. Was that their incompetence for not winning the war? For those who mislead people and break trusts, the faithful will always appear to "lose" if they continue to trust them. Beware—do not trust the "extra-dutiful." Behind their excessive sense of duty lies various forms of greed: sometimes for money, sometimes for power, and sometimes for prestige.

To trust the dutiful, one must first verify if they are greedy in any way. If they possess even one kind of greed, they cannot be trusted. The responsibility of shaping one's

own destiny cannot be handed over to them.

In fact, the responsibility of shaping one's destiny belongs to the individual. One must perform their own deeds. One must be prepared for the accountability of their own actions. Education should be like this; only then can one be saved from cheats.

He who thinks of himself as dutiful harbors a greed to prove himself great. There is a greed for gaining prestige. He is greedy in some way or another. He wants to earn prestige even by force, yet he actually does nothing. Firstly, the fertile brain that makes him think he is dutiful is not his own. The One who set that brain in his head could have placed it in someone else's head too. By providing a total environment, he was shaped into who he is. That is why he is "dutiful." The mouth with which the dutiful speaks beautiful words was not created by him either. In this way, he does not even belong to himself. His deeds are not his own. The One who has accomplished all work through him could have had those duties performed by someone else as well.

The first condition of performing a duty must be learning to understand that the work is not one's own. It must be completed with a good heart and selflessness. It must be understood and acknowledged that the work performed was inspired by the Creator. This is surrender.

"...perform your prescribed duty, for action is better than inaction..." (Gita 3:8/9)

"Whoever submits his whole self to Allah and is a doer of good, has his reward with his Lord." (Al-Quran 2:112)

"...seek refuge in this divine consciousness, and those who want to enjoy the fruits of their work are misers." (Gita 2:49)

In professional life, even human employers want such recognition. Then why can't we think that way regarding the Creator? Or, accepting the truth hidden in the heart, we must say: "I am performing my duties to fulfill my own desires." There is no shame, fear, or guilt in such an admission. Rather, this is the truth, and in a broader sense, this is the general and natural rule.

Those who try to prove themselves as "extra-dutiful" to their family, society, or state and seek to portray others as irresponsible display extreme irresponsibility. Because such behavior or display of arrogance creates chaos in society. it agitates society, resulting in disorder. Taking responsibility by force and trying to do "good" for people while hiding the truth is extreme irresponsibility. It wouldn't even be considered irresponsibility if they didn't suddenly become "inflated with success" (like a finger turning into a banana tree overnight).

There is no deficit in creation. No work will stop for any

"dutiful" person. For the execution of tasks, arrangements will keep coming one after another. Therefore, there is no reason to think of or project oneself as "highly dutiful." Simply performing one's own necessary tasks is the best path.

"...never consider yourself the cause of the results of your activities..." (Gita 2:47)

"...Say (O Muhammad), 'Indeed, the matter belongs entirely to Allah'..." (Al-Quran 3:154)

The Creator's creation is flawless. The truth must be understood. The truth must be acknowledged and spoken. Each of us works for ourselves. In saying this, there is no fear of losing anything, no shame, and no guilt. In this world, everyone performs deeds based on some kind of personal need. They do it for themselves. Creation is so perfect that when a task is done for oneself, it automatically becomes a task done for others. It is through this formula that the Almighty has designed His creative work. Every part of society is engaged in performing duties, whether we understand it or not. Atoms and molecules cannot be seen with the eye, yet they too are engaged in work. Many subtle things cannot be seen or understood with the naked eye; only gross matters are caught by the eye. Yet, everyone is working. Everyone is performing their duty.

A tree takes in carbon dioxide for its own needs. It

releases oxygen. It doesn't do this thinking about humans; it does it for itself, for its own necessity. The Creator thought of humans, so He arranged the matter that way. That is how humans benefit. Humans stay alive by taking that oxygen. The tree stays alive by taking the carbon dioxide released by humans. Everyone works for themselves and their own needs; through that, the welfare of others happens automatically.

Those who find faults will find faults in this writing. Again, if they wish to present it well, they possess the ability to present the matter even better. The matter depends on what the critics want. What is the intention?

Whether it is oxygen or carbon dioxide, if the level of either becomes excessive in the environment, balance will not be maintained. Destruction will occur. When the "dutiful" take too much for themselves while performing their duties, social balance is lost. Chaos is created. Destruction descends. This is what is happening now, and that is why these words are being spoken.

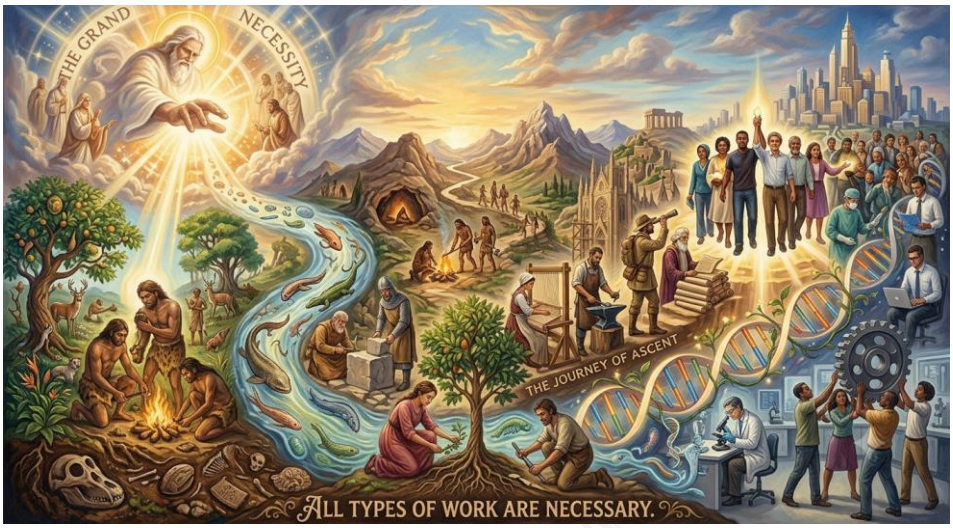
The hopeful news is—destruction is not just destruction. Destruction is a process of creating balance anew. When someone makes a mistake while performing their duty and creates extreme inequality in the environment—destruction, in that state, is the penalty for the mistake made by the so-called "dutiful" for the sake of maintaining balance. As long as humans behave

correctly, balance in nature will be maintained. Destruction will not come.

The acts of maintaining balance are the proper performance of duty towards the Creator. Those who do bad deeds do not perform those tasks or proper duties. For that reason, humans must walk the good path—for the sake of creation or to protect creation. That is why there are so many rules for humans to walk the good path—worship, remembering the Creator, etc. It is assumed these will help humans stay on the right track.

Providing charity to the poor, paying Zakat, etc., are regulations for maintaining balance. Otherwise, balance will be lost. If balance is lost, chaos will ensue. All regulations are solely for being good and remaining good. For maintaining balance. These are the proper performances of duty towards the Creator. Some become good by being Hindu; some become good by being Jewish; some become good by being Muslim—according to their understanding, preference, and affiliation. But he who can remain good even without these...?

45. So Many People!



Why so many people? If there are so many, why is each one different? Each person has different qualities. Each person is endowed with different virtues!

Today, man is going to Mars. A few robots have reached Mars. Each robot has a specific task. Surely, no robot was sent unnecessarily with so much money and labor. Each one is necessary. Only the one(s) who sent them know when and for what purpose a robot is being sent. A person who doesn't know might engage in meaningless discussion or criticism. Moreover, the whole truth may not be revealed to everyone.

People endowed with various qualities are constantly coming into the world. When the work is over, they end automatically. Different qualities serve different

purposes. All are the Creator's creation. All are necessary. The ignorant only consider their own work necessary and great.

I'll leave out the whole world or the country, or even the region. Even in a single family, people of various roles are needed. If we look at the family, we see that first, a reason is needed to create work. Work is not created without a reason. If work is not created, work is not done. Life becomes idle—a monotonous or boring existence. Because there is no work, or because they find no meaning in life, many "happy" people even commit suicide. Therefore, a reason to create work is necessary. For instance, according to belief, the reason for all the deeds of the world's inhabitants is the "Forbidden Fruit" (Gandum).

A reason for creating work in a family could be a mentally challenged or ill member. He creates work for everyone, because of whom everyone remains active. So is he unnecessary or useless? He is at the level of a "creator"! The creator of all work! He has engaged everyone in work! Yet, the challenged individual himself is inert—speechless—motionless!

For an ill member in the family, management is needed. For management, money is needed. Someone is focused on earning money. It's not possible for him to handle everything alone. A member with a certain quality is

needed who has a "need." In exchange for money, work can be gotten out of him. So, "need" is now a necessary condition for completing the overall task. Need must exist. If needs are fulfilled, working hands or helpers will not be found. Therefore, it cannot be said that he has no quality; he has a "financial need." People with such qualities are also needed. These are the Creator's creations as necessary conditions for overall work completion. Even the needy must be given their due respect; they must not be insulted in word or deed. Otherwise, they might not be willing to work. It is said,

"...It is We who portion out between them their livelihood in this world... so that some may employ others in service..." (Al-Quran 43:32)

The high-earner is good at earning, but he stays under mental pressure. He messes up other tasks. He starts quarrels. A bit of ego also works within him. He thinks everyone should follow his words. But that is not the reality. As a result, it's not always possible for him to work with a cool head. In coordination, such a person is also needed in the family.

There are members in the family who seem as if they don't want to get involved in work. Instead of forcing them, it is better if others do the task. Otherwise, the "undoing" will exceed the "doing." The harm they might cause would be greater than the help. This too is a part of

the Creator's another law. He who wants to understand these matters will understand. If someone doesn't want to, they won't. No problem. I just leave a hint.

Allah has forbidden man to take pride in his own work. In performing the tasks discussed above, a tendency to take pride enters into everyone. The wealthy one thinks he is doing everything. His blood is shedding to earn money. No one else is doing anything. He alone is the "dutiful" one, and all others are irresponsible. The needy one will also find logic for his side, as will the coordinator. He might think, "Is money everything? Why doesn't he come and try to do the work himself?"

Among everyone, there is usually one whom everyone sees as a "fun-lover" (phurtibaj). It seems he performs no direct duty. The Creator creates some people that way. But others cannot understand it. They cannot understand it due to the variation in the "recipe" of creation. The Creator appoints such a person everywhere. He knows which character to place in this way. He knows the "recipe of creation" inside such a person. Outwardly, it seems they are just enjoying themselves. They don't work, don't want to work, or seem like slackers. Beware! You must not speak this way. Speaking this way is the most irresponsible act of a "dutiful" person. It has far-reaching negative consequences. The "dutiful" ones sow that bad seed irresponsibly in society and families. Such people, rather than performing a duty, sow more

poisonous trees.

The characters mentioned outwardly appear as if they don't do much work or don't want to get involved. This is true in one sense. Because they don't work until the Creator places the responsibility of some important task on their shoulders. These people understand "surrender." They become the inspiration behind all work. They take the helm when the time comes. They know how to work, but they do not show off, publicize, or boast. They don't create unnecessary trouble in the work being done by someone else. They keep the environment and the path smooth for the one who is working. But many do not understand or realize this.

The One above watches how the so-called "dutiful" behave with such a character. How much they belittle him. He tests them. He even knows the small desires of the human heart. In fact, Allah completes all work. He also watches how great and "dutiful" those through whom He works think of themselves. Do they give as much honor to Allah or express gratitude to Allah constantly as the honor they expect for themselves for performing their duties? Or do they acknowledge Allah behind all deeds?

In the true sense, do the performers of duty really perform any duty? If Allah is having a task done through someone, He could have chosen not to do it through them if He wished. In such a case, is the so-called "dutiful"

person prepared to think of himself as as lowly or small as he makes others feel for performing a duty? If not, then he is behaving wrongly or unjustly.

He who did not create himself, who did not give birth to himself—how much honor can he expect for his work? He who has sense understands that the One who deserves the honor for all his work is his Creator. Therefore, only the work done without expecting any honor or personal benefit can be considered a "dutiful" task; otherwise, it is not. Performing a duty with the expectation of honor or benefit actually creates anger, attachment, resentment, and conflict—which can be considered extremely irresponsible behavior. Instead of performing duty in such a way, remaining inactive and allowing others the opportunity to perform the duty smoothly carries the identity of greater responsibility.

It is good for everyone to perform their own part of the work well. He who is the Finance Minister and thinks he is the one giving the money—if he tries to do all the work himself, everything will be a mess. Again, it must be understood that the collected money is not his own. The money was collected by demonstrating some need in the larger society. Because many people together protect the collected money, it remains safe with him. Therefore, there is no scope to look down on anyone in society or an organization.

In this world, there are so many people! Everyone is performing some duty. Even a disabled person creates work for many others to stay alive. we don't understand everything. There is no need to understand either. It is enough if the One who did all this knows. Our job is to perform our own deeds properly while abandoning the "ego." To acknowledge the Creator behind all deeds. He can even remove one from performing a duty.

"If He wills, He can take you away, O people, and bring others [in your place]..." (Al-Quran 4:133)

Ideas n views by A Z M Alamgir

46. Imaginary God, Religion and Division

First acquaintance with Allah. Where is Allah? Everywhere—in all directions. Here He is, even here. Two hands stretched out, grasping and lunging to catch Allah. It was learned that He cannot be caught. He cannot be touched. He has no shape or form. He is formless (Nirakar). The age was three or three and a half. Even in such a tiny brain, these thoughts played out—where did He come from, how did He come? It was known—Allah sent Him.

"Those who have seen the truth—the seers of essence—have reached this conclusion: that... the imperishable, indestructible, eternal substance (the Soul) has no end or destruction. ... The Soul cannot be broken, it cannot be

dissolved, nor can it be burned or dried. It is everlasting, all-pervading, unchangeable, immovable, and eternal." (Gita 2:16, 24)

Since the day the name "Allah" was first uttered, no unknown or unfamiliar image has floated in the mind's eye. No image of a man or a woman appears. No image like Saraswati, Durga, or Ganesh floats up. The mind's eye sees no elephant, horse, or tiger; no river, sea, or banyan tree; no image of the moon or the sun. Yet, something must float before the mind's eye. Is it even possible for something to be uttered by the mouth without any image or reflection appearing in the mental landscape?

When the name Allah is uttered, something hazy and smoky, like mist, floats in the Likhon's mental world. He sees a color like ash mixed with the maroon of Cosco soap. Likhon has no control over this. It comes to his mind's eye automatically. Is there any crime in that? If so, this crime is not a planned one of his own. It is a crime created by someone unknown, beyond control. Even if he wants to remove the first image formed in the mind, he cannot. If the matter is not a crime, then it can be said that Likhon is on the right path. Others may follow him.

If we assume the name Allah is uttered but nothing floats in the mind's eye, then at that moment, a part of the memory remains empty. What would the color or reflection of an empty memory be? Black, gray, or white?

If that is the case, it means the same thing. When the name Allah is uttered, something black, gray, or white will float before the inner eye. That is to say, at the very least, a hazy imaginary reflection of a form of Allah will float in the mind's eye.

Is the form of Allah seen in the mind of a Muslim studying at Harvard or Cambridge the same as that of an orphan student studying at a Madrasa in Barguna, Bangladesh? It might be the same, or it might not. Likhon is not certain. If it is not the same, then despite both being Muslim, are they worshipping the same Allah in their mental worlds? It is possible to belong to the same religion yet worship different imaginary reflections in the mind.

It could even be that the imaginary reflection of the Creator created in the minds of two Muslims does not match, yet coincidentally, it matches with that of a Hindu or a Jew. Then who is worshipping whom? How will Likhon be certain who is a Hindu, a Muslim, or a Jew in the mental world? Likhon thinks no one knows who is worshipping whom within the mind.

In this regard, the worshippers of Saraswati are in a better position. During worship, they all worship the same reflection in their minds. But do they worship the correct form of Saraswati? Is the form commonly seen the actual form of Saraswati? This is merely a form made by man or a concocted one. Is it certain that a wrong reflection is

not being worshipped? Although Saraswati is not at the same level as the Creator, Provider, or the Supreme Lord (Parameshwar). Regarding the worship of gods of various forms, the Gita says:

"Those whose minds are distorted by material desires surrender unto various celestial deities and follow specific rules and regulations according to their own natures, motivated by the desire for gain. ... I dwell in the hearts of all. But when someone desires to worship a particular deity, I steady his faith so that he may devote himself to that specific object of worship. Endowed with such faith, the devotee seeks the favor of a particular deity and obtains his desired objects. But in reality, these benefits are granted by Me alone. Men of small intelligence worship the celestial deities..." (Gita 7:20-23)

"...Even those who worship other deities with devotion and sacrifice, they actually worship Me, but they do so without true knowledge or understanding of the reality." (Gita 9:23)

Regarding those who worship various deities, the Quran also states:

"...And those who take protectors besides Him (saying), 'We only worship them so that they may bring us nearer to Allah.' Indeed, Allah will judge between them concerning that over which they differ. ..." (Al-Quran 39:3)

Worshipping celestial deities and worshipping Allah or the Supreme Lord is not the same. Then what form of the Provider should man worship? This is a great question. In the Gita, Arjuna asks Sri Krishna:

"O Lord! In what form shall I meditate upon Thee? In what various aspects should I focus my mind upon Thee?" (Gita 10:17)

"...Which is more perfect: those who worship Your personal form, or those who worship the imperceptible, unmanifested, and impersonal (formless) Brahman? The Lord says: Those who fix their minds on My personal form and worship Me with supreme faith, I consider them to be the most perfect. But those who worship the unmanifested, which is beyond the perception of the senses (formless), which pervades everything, which is inconceivable, unchanging, and immovable—the impersonal form of the Absolute Truth—they eventually attain Me. ... (However) for those whose minds are attached to the unmanifested form of the Lord, advancement on that path is difficult. For, the path of the unmanifested (formless) is hard to reach for the embodied." (Gita 12:1-5)

In fact, various concepts regarding Allah, Bhagavan, Ishwar, God, or the Creator are related to certain qualitative attributes. The differences in these attributes are only written on the pages of various books. By

repeatedly reciting the written letters in the mind or aloud, we hold them in our memory. Through repeated chanting within the boundaries of one's memory, devotion (bhakti) is formed, and from devotion, faith takes root. Humans are created in such a way that they do not want to step outside the bounds of their own faith. Sometimes, they simply cannot.

Humanity is divided over the differences in those letters on book pages etched into each person's heart! It cannot be said that division is always bad. For the needs of a certain time, it was correct and necessary, or it could be said it was natural. In today's reality, coordination is needed. For that, people need to be mentally prepared. In a face-to-face society, this division is sometimes conflictual. Inequality in education is largely responsible for this.

Lack of education is the main obstacle to realizing the essence of religion. That is why there is so much strife over religion; business over religion. The truth that religion wants to convey remains undiscovered even today. Or, to express that truth, one must sacrifice self-interest, and humans are not truly prepared for that sacrifice even now. Humans are content living their lives through acting. Where once I was not, and in a few days I certainly will not be—what is the gain in bypassing the truth in the time between these two points just to eat a little more or get a little more? Such a life is aimless!

Due to differences in the definitions and lists of the Creator's attributes and differences in certain rituals and principles, people belong to different religions. Yet, the scriptures say that humanity was created from a single human. Logic and reality say the same. In that sense, everyone is strung together like a garland with an invisible thread. The original father is one. The Creator of all is one. Then, how can the division of the human race based on imaginary reflections, subtle differences in attributes, and subtle differences in rituals and principles be acceptable to a truly educated person? Yet, it is the "educated" who are the creators of this division. The fire-starters are merely followers.

Conflicts occur between brothers over self-interest. That arises from inequality and unfair distribution. That is manifest. Everyone knows the truth. It can be accepted. But conflict over the imaginary form and attributes of the Creator or religious rituals in the mental world cannot be accepted. Although everyone knows that behind these, the same complex worldly interests are involved. Honesty lies in openly admitting that self-interest. It is not expected to use nation, religion, race, country, language, or flag to achieve one's own interests. In fact, regarding man's capacity to know and understand the Creator, the Creator Himself says:

"...He is beyond the capacity of being seen or known through material perception..." (Gita 13:16)

"...I am aware of all living beings, but no one is aware of Me." (Gita 7:26)

"No vision/imagination/sight/insight can grasp Him, but He grasps all vision/imagination/sight/insight..." (Al-Quran 6:103)

Avoiding imagined complexities, may the Great Creator help man to walk the simple, easy, and straight path of reality.

"Indeed! This nation/religion of yours is one nation (human race) / one religion (submission/Islam), and I am your Lord, so fulfill your duty toward Me. But people have divided their religion among themselves into many sects; each faction rejoices in its own beliefs. So leave them in their ignorance for a time." (Al-Quran 23:52-54)

"Abandon all varieties of religion and just surrender unto Me alone. I shall deliver you from all sins. Do not worry or fear." (Gita 18:66)

"And whoever seeks a religion other than submission to Allah (Islam), it will never be accepted from him, and in the Hereafter, he will be among the losers." (Al-Quran 3:85) (Written 2013)

47. Worship

This world stands on the foundation of truth. It is created with truth as its basis. What is truth? Truth is that which is exactly correct. That which cannot deviate. Even if it ever deviates, another truth lies hidden within that deviation. Nothing can happen without the condition of truth or correctness. Truth is like the laws of Physics, Chemistry, or Biology—in a word, like the formulas of science. Nothing happens without a formula.

He who is the Creator of this universe is the Creator of Truth. He is the All-Knowing, the Scientist. When He gives any direction, truth is hidden within it. Sometimes we understand it, sometimes we don't, or we remain engaged in trying to understand.

The Creator has given instructions to perform various

types of worship. Surely there is a reason behind this. There is some truth. But what is the unnecessary need to understand or know all this? It is enough just to believe.

It is true that believing without understanding also solves the problem. The Provider has not given humans so much idle time that they should overthink these matters. However, there are some searching minds. Those who want to know. That One also inspires them! In this world, one type of person considers another foolish or ignorant. What is the need for dispute or mockery over this? It is enough if everyone can go their own way.

The Creator has instructed man to perform worship. Why did He say so? Some human hearts automatically rush to find answers to even such unnecessarily complex questions. Although the matters are unnecessary to some, they are not to all. That is why the world has made so much progress! However, it is also true that reality hinders those who want to rack their brains for the answers to such questions. Still, the searching soul seeks opportunity. It wants to know the answer to the question. Why does this happen? Here, too, lies another truth or rule or law. Truth is scattered everywhere—the Creator of which is the Provider Himself.

The Creator has given instructions for various types of worship. He has given all these for the welfare of the world and society. The world and society remain well

through the activities of "life" (prana). Therefore, it can be said that all these instructions are for humans to be good. In other words, these instructions are for humans to refrain from evil deeds.

Worship keeps the Creator in remembrance at all times. Consequently, worship constantly reminds man of His instructions and rules and prohibitions. It is assumed that by remembering the instructions, man will stay away from the path of evil. And that is why faith in all related matters is important. This, too, is a formula. Without faith, other formulas will not work. The goal cannot be achieved.

Even after all these rules and regulations, some people cannot be restrained from evil deeds. Within them, greed, anger, envy, malice, and unhealthy competition—all arising from some form of greed—are excessive. Or the knowledge that would keep them away from such tendencies is insufficient. Despite that, faith and worship keep the majority of the world's people on the right path. If these two did not exist, man would have realized their necessity more acutely. Man would have wandered aimlessly searching for a path, just as ancestors did.

The Creator gave man the instruction of worship to live a good life in this worldly existence. Is only this much the truth or the whole of it? Man could indulge in excessive worldly pleasures by acting whimsically. Then why should

man sacrifice his own joy to live a good life in this short-lived world? What is the benefit if man lives a good life? One must go deeper.

Allah's creation is the primary subject here. Just as creating the creation is important, so is maintaining or properly preserving the creation. Allah did not create man solely for man's consumption and enjoyment. Every "life" or creature is engaged in the work of maintaining this creation. There is an invisible link or conspiracy among everyone's work. All combined are moving toward one goal.

Any evil or rule-breaking act disrupts the balance in creation. Be it at an extremely subtle level or at the highest level. This imbalance starts eating away at Allah's creation like a termite. Its ultimate consequence is destruction. To save the creation from destruction, the Provider has given so many instructions. Keeping or guiding a large number of people on the correct path is not an easy task. Worship makes that task easier. Worship keeps most people within the rules spontaneously.

The Creator's signs are also reflected in human management. Laws, constitutions, judicial systems, administrations, and various arrangements of rules—all are to save society from chaos or destruction. These keep social balance intact. If society is not right, creation

will not be right. Therefore, all these protect social and worldly balance, thus preserving creation. They save creation from the hand of destruction. In real life, enjoying happiness and comfort, following protocols, or achieving and maintaining social prestige—these are not primary matters; they are secondary. However, due to reality, these are also necessary or sometimes inevitable. Consequently, everything from worship to these matters is for the sake of preserving Allah's creation. All work is included within worship.

"The Supreme Lord, who is the source of all living beings and who pervades the entire universe—man can attain perfection by worshipping Him through the proper performance of his own duties." (Gita 18:46)

Let's take an example. To remove socio-economic imbalance, the giving of Zakat has been prescribed. This is also a matter included in worship. How long will the world last? It is not known. Let's assume after millions of years, a situation arises where poverty has decreased. No one can be found to give or receive Zakat. No one is willing to take alms or Zakat-Fitra. Then what will happen to this worship? How will it be performed? Will some people be forcibly kept poor just to perform this worship?

Let's take another example. People to the east of the

Kaaba face west to offer prayers. People to the south face north. In which direction will the people at the center face? Why was this example given? That is to say, sometimes, somewhere, or in a certain situation, many conditions of universally recognized and practiced rules or regulations no longer remain necessary, or different conditions or types apply instead of the general conditions, or no conditions apply at all.

The ultimate goal of all worship is to become good. Becoming good also has a goal. And that is to help creation function properly. For an individual who can be or stay good even without worship, what will be the status of the general rule-based matter of worship? I am talking about the one whose presence is at the center of the goal of following the rules of worship. It is said:

"...even if it is only for the sake of educating the general public, you should perform your prescribed duty." (Gita 3:20)

Reader, do not be encouraged to give up worship after reading this. Analyze it. Try to internalize it. If you don't like it, understand that no one is forcing you to read it.

Let's come to the main point. All are animals or birds or trees. But among these, there are various types. Again, among animals, if we only take the deer; among birds, only the crow; or among trees, only the taro plant—still, there are various types. Because of these types, it

becomes easy to identify and know each one and their work separately. In these types, just as there are external physical or structural differences, there are also internal character differences.

By the same rule or formula, all appear to be the same kind of human; yet there are differences. There are differences inside and outside. Everyone loves; for example, they love their parents. But the expression of love of all children is not the same.

"Do you not see that all those who are in the heavens and the earth, and the birds with wings outspread, celebrate the glory of Allah? Each one knows its own (mode of) prayer and celebration." (Al-Quran 24:41)

"Do you not see that to Allah prostrates whoever is in the heavens and whoever is on the earth—the sun, the moon, the stars, the mountains, the trees, the moving creatures, and many of the people...?" (Al-Quran 22:18)

"And to Allah prostrates whatever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and the afternoons. (The formula or rule of creation is such that it is bound to happen, though many cannot realize it.)" (Al-Quran 13:15)

"The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand

their [way of] exalting." (Al-Quran 17:44)

The mere rising and sitting or bending of the body is not the only worship. These are some rules or methods for the guidance and discipline of many people. These must also exist. But through them, the propriety of the worship of the true "Self" that is separate from the body cannot be known or understood properly.

Reader, everyone must continue worship according to their own rules. This is the goal of life. Only to understand that— 'The One' whom I do not see worshipping is also engaged in worship. Engaged at all times. Thank you.

Ideas n views by A Z M Alamgir

48. Success

A few days ago, I was not in this world. Today, I am. Why am I here? I do not know. Who sent me? I do not know. Again, in the future, I will not be here. This much I know. This is certain.

Where is the fulfillment of life? What is my duty? Am I staying here by my own will? If not, then am I staying here only for my own needs? If even that is not the case, then for whose need is my presence on this earth? For what purpose?

Did I create myself? The answer is no. Therefore, the need belongs to the one who created me. So, is it not logical to follow His instructions and live life accordingly?

The question is, what is His instruction? Where shall I find that guidance? In the Quran? The Bible? The Gita? Or

somewhere else? Who is correct? Which one is right? No matter how much logic or argument is presented—if one does not wish to believe, even a wise person will not; and if one does not wish to believe, even an ignorant person will not. Here, the knowledge of the wise and the ignorant becomes equal.

I had no personal need to come here. In fact, I do not even know if there was a need or not, because I possess no prior recollection or memory. Therefore, I cannot understand good or bad. I cannot even understand the purpose. It would have been better if I had knowledge from before birth; I could have understood. Did I have any existence or memory at all before this birth?

The Creator does what He does for the best. We do not understand what He understands. If previous matters were to enter our memory, it would be seen that, following our natural tendencies, we would abandon our present work and pursue old enemies with a vengeful heart. We would lose our present capacity to act. "Memory" is the root of many great problems. Perhaps that is why we are a new creation, devoid of past memories.

This is strictly a personal thought. I had no need to come here. Rather, because of coming here, some unnecessary necessities have been created for me.

Today I need food. I need to cover my shame. I need a place to live. I need to acquire knowledge. I need medical treatment. I need entertainment. Above all, I need money for all of this. For that reason, I need a job. For the job, I need skills. None of these would have been necessary if I had not been born. Amidst hundreds of millions of needs, I run every morning until I am breathless. I don't even get the time once to think about why I am running.

Those for whom I run do not even give me the time to think, lest they lose their worker. They think for me. They teach me to think the way they do. Rules are created in society such that, while running to touch them, the lifespan of life expires. While chasing a glamorous, advertised life, life comes to an end. Wherein lies the success of life? Is it the sole aim of life to carry out the orders of those who pose as masters on this earth? Is a single word of praise from their mouths a great achievement in life?

Why do I run? Is it just to sustain life? For a little food? To travel a bit? To portray myself as a "big" person to the people around me? Lately, another thing has been added—the "Selfie." To take a selfie and post a status every hour?

A single philosophy creates many needs. A single philosophy can make many necessary things unnecessary. The cause of much of a person's suffering

is merely "a piece of his own thought." Again, a piece of his own thought can deliver him from much suffering.

There is one desire after another. Everyone is running after desire. One kind of desire in childhood. Another in youth. In maturity, thoughts of the next generation; yet another kind. The primary ultimate goal of most ordinary people's lives is to build a "house." After that, there is peace even if death comes—even if I cannot sleep a single night in that house, still.

Is there any success in leaving the world after leaving behind a house? Is there any extra gain in going under that dark earth after spending a few days in a grand mansion? Rather, it is the wearing away of life by trying to acquire it through various honest or dishonest means.

There are some fleeting gains. The gain is not one's own. It is given by others out of ignorance. People readily show respect to someone with a house or a car; they don't even care about right or wrong. This obtained respect, power, and joy are momentary. Once mixed with the soil, nothing will remain. Then what are we running after, sacrificing justice and equality?

Sometimes I run to bring a sliver of a smile to my wife's face. Sometimes for the child's smile. To prove myself a bit "big" to friends and relatives. A moment of self-satisfaction. Yet, the greatest pain comes from these

very people, though some lucky ones do not experience that. Everyone is running in the hope of such momentary gains.

In hope of such gains, Alexander once ran. Nawab Sirajuddaula also ran. Emperor Shah Jahan ran. What was achieved? Those for whom the running is proclaimed eventually strike; no enemy is needed. Although internally, the greed to be great works more. Yet sometimes, someone is a victim of circumstance. In reality, what goal are we running after?

Where are they today? Alexander, Sirajuddaula, or Emperor Shah Jahan? No one knows them today. In the hope of gaining recognition of status before the eyes of the people of their time, so much right and wrong had to be done. Who knows them today? They only know the name. No one knows the person behind the name. They know the picture drawn on the pages of a book. Then what was the need for Siraj to suffer? If someone had just hired some "Kalimullah" to do the work and printed that picture in the book, it would have been enough. Siraj would not have had to suffer and give his life.

All labor, all suffering is because of one's own greed. In hope of one's own gain. Cars, houses, wealth, riches, power, prestige—all are momentary! When I was not there, this trouble was not there. When I am not here, this trouble will not be there. All the trouble is in the time in

between. Everyone cannot abandon this bit of trouble. They cannot because the Creator created man that way.

Humans react to the actions of the environment. Then they start getting stuck like glue to one desire after another—desires that never end. Man begins to forget himself. Then the encouragement given by others or the path shown by others takes the helm of life. One's own life is no longer in one's own hands. Despite all this, some can remain well, others cannot. These are the tests.

If the creation can determine the goal of its own life and realize the necessity, then it can easily understand that the Creator also has a goal for the creation. That goal is known to no one. Perhaps it is not even possible to know.

Therefore, surrender to Him is a simple, easy, and wise path to walk. One apparent goal of life is to surrender oneself to the Creator. This is "Self-Surrender." Herein lies the fulfillment of life. This much is man's work. If this can be understood and followed, life will become easy. The rest is the work of Him who created.

This surrender is not about dropping weapons and raising hands. What is surrender to the Provider and how to do it is also a big question. However, he who advances on this path will be able to know and understand it himself. Because the Provider Himself helps him to understand.

"...he who knows how to surrender to the Supreme Truth

attains the kingdom of heaven." (Gita 5:15)

The fulfillment of life is not in the smile on a wife's face or in fulfilling all the desires of children. The fulfillment of life is not in leaving behind a house. Nor is the fulfillment of life in being able to project one's vast existence within a small group.

"Man must seek that place from where he came, where after going he does not return, and must surrender to that Supreme Soul from whom everything began and within whom everyone has resided from the beginning." (Gita 4:15)

Ideas n views by A Z M Alamgir

49. Stature (Dignity)

To tell the truth, the creature called man has no dignity. There is no obtaining of love. Man is merely a shell which has no value. Then, his upper part is covered with another shell. Named a crown. No, even that does not seem complete. Diamonds, jewels, and pearls were attached there. Various precious stones on the clothes worn. At the very bottom, shoes like a sampan boat. That too is encrusted with expensive stones!

When Kalimullah was outside the shell, everyone knew him as a farmer's son or a weaver-fisherman, blacksmith-potter, or a porter’s son, or his son’s son, or his son’s son... and so on. But what is the fault in that?

No, there is no fault. The fault is in man. The fault is in the ignorant or over-calculated preference of man in

providing recognition of good and bad.

When Kalimullah is inside the shell, then he is a King, Great King, Badshah, Emperor, Shahanshah! Therefore, that is not just a shell! It is the symbol of his dignity. As long as one stays inside it, he is dignified. In fact, he whom we call dignified, truly has no dignity. If the man is taken out of that shell, he will become undignified. Dignity is created by man's connection with the symbol of dignity.

This is not supposed to create any problem. It can be accepted as a system. The problem arises when unethical paths, paths of trickery, or paths of wickedness are taken to bring that symbol under control. Then it is no longer an ordinary symbol of dignity; it becomes a symbol of ego! The consequence of which is destruction. Some see that destruction in their own lives; others see it through the next generation.

When a man wearing a suit-tie, coat-pants walks along the sidewalk, everyone shows him at least the minimum respect even if he is a stranger. They offer a Salam. They don't even want to know what is inside. The outward appearance gives the impression that the person is honorable. A foreign or English aura. Clothes talk.

The person wearing a dhoti with a sacred thread around the neck is a Brahmin—his clothes tell that. Whether there is knowledge and practice of Brahminism inside or not, no

one wants to know. A cap on the head, a panjabi on the body, pajamas worn—despite being local, an Arabic aura.

How a person wants to present himself in human society, his clothes bear the evidence. They do not want to know or understand the knowledge inside or the behavior. Yet, clothing does not possess knowledge. Still, the clothed person appears to be wise or honorable in specific matters.

What is the problem? If someone can pass his life well with a bit of dignity by wearing a disguise? No, there is no problem. The problem arises when, despite earning such excessive respect, they lead society on the wrong path or fail to provide proper service in their place of work.

Nature itself has taught us to wear different garbs. Nature also says that such garb is sometimes to deceive others, or sometimes to hoodwink someone's eyes. Such sayings are also prevalent in society. However, it is also true that it is done to keep oneself alive or for self-defense.

The truth is, this lesson of nature is also a test. Nature tempts. It also tempts one to step on the wrong path. But there is a prior warning against stepping there. This work is done by the religion imposed upon man, the developmental flow of which is the currently established laws, rules, and various systems. Religion is therefore said

to act as a direction or path-indicator in human life and society. Subsequently, man himself has to judge his own duties. This is the test.

In the workings of nature, there are many calculations. One takes what one wishes. From nature, man can learn deception, and can also adopt the firmness to walk the path of truth. Ultimately, man himself has to suffer the consequences of all kinds of actions. Imposed religion has also given that lesson or knowledge.

No one knows or recognizes Kalimullah. From the day he was first seen on TV driving a car—from that day his respect increased. The destitute-poor-deprived Kalimullah has no real respect. His respect is because of sitting in that car. To whom does the real respect belong? To Kalimullah or the car?

Man has no inherent respect of his own. His respect is in connection with valuable assets. Not just respect—the obtaining of love as well. This respect—this love—is meaningless. This can be bought. Then what is the need to practice extra relationships? If one has the means, it can be bought whenever desired. This is being said because, under the weight of so-called "protocol" dignity, many are failing to mix naturally with relatives and friends nowadays.

The Creator of Kalimullah feels great pain. What could be

done through him is not being done. Therefore, dignity must be increased further. He must be taken forward in the competition for social acceptability. But how is that possible? By creating honorable designations.

Another symbol of dignity is protocol. Those who are engaged in the service of protocol-holders cannot even get near them. He whom he is supposed to offer Salam to, instead becomes a prisoner for the crime of not offering Salam. According to the math, the amount of wealth one is supposed to have at the end of a job—some have much, much more. There is no accountability. Playing various games in this short-lived world and spending a few days in joy. This life is a hard test.

Those who are not believers—they can easily continue to behave in a discriminatory and unjust manner, as if there is no sense of responsibility. There is frequent mention of responsibility. Man has therefore been encouraged to be a believer in the consequences of his actions. However, freedom is also given to be a believer or a disbeliever in the message of truth.

Furthermore, if there is a need to create even more dignity, rewards can be given. Another tool for increasing dignity. By receiving a Nobel, one is elevated to the peak of dignity. There is no physical, mental, or intellectual change in Kalimullah between the day before and the day after receiving the Nobel. Yet, a conceptual change is

initiated in the minds of ordinary people in society. The benefit of which can only be enjoyed by the creators of these symbols. To tell the truth, even a Nobel recipient cannot fully enjoy that benefit! Rather, sometimes he has to fall into risk.

Ordinary people have no gain from these. Whatever little gain there is has to be explained and made understood by the media. Ordinary people do not understand in a simple way what so many rewards are for! Even if there is some gain, it is a collective achievement, not an individual's. Although these words are not entirely correct, they had to be said this way—because just as there are benefits and joy in these, the harms or lack of joy are not less either. In current times, the latter is more prevalent. These damage the good work of others. They discourage. They create envy and malice. Subsequently, they destroy all good work. Especially in the current age and time, when rewards are given in an artificially staged or planned manner.

Those who create such steps of dignity one after another are clever. There is no fault in the clever. They will devise various schemes for their profit and need. But the fault lies in the indifference and ignorance of those who are caught in those traps. Everyone must walk by understanding their own good. Reward-recipients will not do anything. But indifference and ignorance fall into the category of crime. Subsequently, one day they too will have to say:

"The day their faces will be turned toward the Fire, they

will say, 'Oh, would that we had obeyed Allah and obeyed the Messenger!' And they will say, 'Our Lord! We obeyed our leaders and our influential ones, and they led us astray from the (right) path. ... Give them double punishment.'" (Al-Quran 33:66-68)

All these unpleasant things had to be said because many sinners, by collecting these symbols of dignity and putting on a garb, are roaming freely in society posing as saints. Because people recognize dignity in this way, wicked people continue to take these advantages. Again, the competition created to collect these also contains the cause of many mishaps.

Do those who create these not know all this? Surely they know. The creators of rules are wealthy and powerful. They invent various means to ensure the security of their illegal or unethical acquisitions. They keep themselves seated on the throne of dignity. They increase their power even further.

It is also true—it is possible to silence or make a laughing stock of a Kalimullah who brings out the truthful speech of the hearts of millions, by creating a Nobel-winning Kalimullah, a car-driving Kalimullah, a cap-wearing Kalimullah, a dhoti-wearing Kalimullah, or a crown-wearing Kalimullah.

50. Pain and Peace

Grandson of a farmer. Son of a farmer. Education completed through hardship. A good job or business attained. A place found in the capital, leaving the village. A little leadership also born in the workplace. At one time, became a leader. A beautiful wife found. Children born. The smile of happiness on their faces brought a flood of joy to the heart. Cars and houses acquired. A seat of honor found in society. Seeing his happiness and rapid progress, people are envious from afar. In their hearts, some might even wish for his destruction. I do not know.

To achieve this happiness and this honor, there has been bleeding in the heart. No one knows the internal history. No one even wants to know. Everyone looks at what the gain is at the end of the day. They look at the result.

At the end of the day, old age arrived. The injustices and crafty strategies used to deprive others to acquire so much—they were also judged. Today, the tears in the wife's eyes are creating pain within. The child, now grown, also cannot accept the father's past activities. For various reasons, there is a burning within. The behavior of those for whom all this was done is also increasing the degree of heart-pain in a new way. An eruption of lava from a volcano inside the chest. One does not always have to go to Hell to burn; sometimes Hell builds a nest inside.

"Many jinn and humans are even now tasting Hell. They have hearts, yet they do not understand with them. They have eyes, yet they do not see with them, and they have ears, yet they do not hear with them. ... Among them is indifference." (Al-Quran 7:179)

He who has tasted this pain knows why a person commits suicide or murder. Even after that, he who possesses humanity, who has faith, patience, and that bit of knowledge, receives forgiveness through correct behavior. It takes time. But some people sink deeper into sin.

So much earning, so much honor—at the end of the day, it is only pain. Earning snatched away, such honor cannot be the goal of life. Still, life is very sweet. The result of earning is sweet. The result of honor is sweet. Everyone

likes honey. Children more so. Excessive honey is also the cause of disease. This is an example.

Grandson of a clerk. Son of an officer. No extraordinary progress. Life goes on in a plain way. All the demands of the wife are not met. Nor the child's. Everyone's face is dark. Seeing the dark faces, the heart also burns.

Earning more and giving more, they want even more. There, too, faces are dark. There is no happiness even after giving. There is no happiness even when unable to give. Pain and more pain. This world is painful.

Life is caught in a cycle of earning more, getting more, and giving more. Despite all this, there is no peace. Yet, all this is done for peace. We go looking for peace by destroying peace. The burning of the heart does not go away.

I want to give to the one I love. I want to give automatically. This wanting originates from love. When given, they want even more. They compare. It feels as if there is no love. There is a burning in the heart. When I cannot give, then too there is pain. An all-around crisis.

Who are You? Where are You? Who created me like this? Who created me and threw me into such an environment—no matter which way I walk, there is pain?

What is this pain? Why this pain?

No, this is not pain. This pain is an indicator of something. An indicator.

An indicator of what?

An indicator of walking on the wrong path.

There are two boundary lines on either side. A path in the middle. Whichever way I go, however I go—when I cross the boundary, the pain originates. Like an electrical wave, this pain spreads through the whole body and mind. It says "no" to advancing further on that path. It reminds one to walk within the boundaries.

Sometimes, it even increases the amount of that pain excessively to force one to return to the correct path. In fact, man, unable to bear it, is forced to return. This is how the Provider helps man to recognize the correct path and walk on it. But he who does not understand the indication or signal, continues to walk on the wrong path—subsequently, his life continues to be exhausted by burning.

Who gave me so much responsibility to bring a smile to my wife's face? Who gave me so much responsibility to bring a smile to my child's face? This wife was not mine at one time. This child was also not mine at one time. I myself was not on this earth at one time. Now, because of all this happening, responsibility has devolved upon me.

He who created—in fact, all responsibility is His. He is doing His work correctly. Because of Him, responsibility has devolved upon man. He has shown the path to man. But we ourselves do not do the correct work. We do not walk on the path of religion. What? The path of religion? Blindness! Communalism?

Religion has been cast into smaller and smaller definitions. Yet religion forbids walking on unjust and evil paths. No one says that.

Even if by doing an unjust deed, I want to see a smile on someone's face. I want to get dignity. In fact, everything I think I am doing for them, I am not doing a single thing for them. I am doing everything for self-satisfaction. When someone smiles, I myself get joy. I work for that bit. Therefore, the sin is my own. If the wife and children encourage it knowingly, they may become sharers in the sin.

Then what is the path between the boundaries?

Remembering the Creator without spending excessive time in acquiring wealth. The meaning of this remembrance is not just memory. This remembrance is walking on His instructed path. That is, walking on the proper path. In other words, walking on the path of truth and justice. However much wealth I acquire, it is not permanent. I will not take it with me. The desire to obtain

honor and prestige is also not permanent. As the juices of the body run out, it can be realized within one's own lifetime. These are not unnecessary. But spending life-ending labor behind these is not an indicator of physical, mental, or social health.

In remembering the Creator more, the acquisition of wealth may be less. The smiles on the faces of wife and children may be fewer. Even if there is more, there is no gain. That too is momentary. In a bit of non-attainment, there is rather more satisfaction. There is no need to exaggerate. Developing this mindset in family members can make walking this path easier. But the problem arises when others in society perturb people by living a glamorous life through unjust paths. Therefore, attempting to close such easy paths of excessive earning for some people is one of the primary tasks among human duties. This is a task included in good governance. Extremely important.

There is no sin in bringing a smile to someone's face. There is no sin in increasing one's own dignity. But there is no need for unjust exaggeration. Doing the necessary bit on the path of justice without exaggeration is the proper fulfillment of duty. Peace lies in being satisfied with that much of a smile.

There are some vegetables that are bitter. Like bitter gourd. Not everyone gets the taste of it. They don't like it.

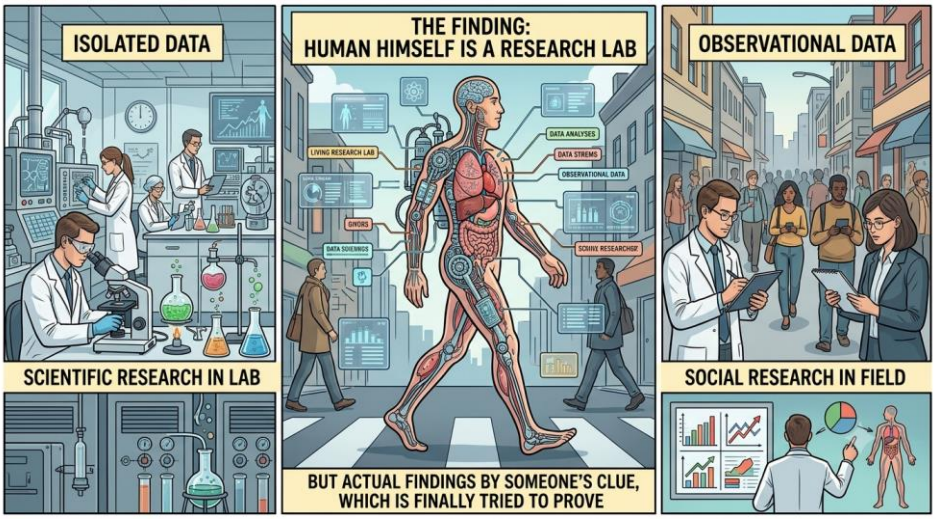
Children certainly don't. Those who do get it, also take a bit of time to get it. But he who has understood its taste knows the truth and wants to squeeze out the taste completely. Entering the path of remembering the Creator also feels bitter in the initial stage.

"...Now hear of the three kinds of happiness which the conditioned soul enjoys under the terms of material nature and by which all pain sometimes comes to an end. That which in the beginning may be just like poison but at the end is like nectar; which awakens one to self-realization, is said to be happiness in the best state." (Gita 18:36-37)

"...Indeed, by the remembrance of Allah (self-realization) do hearts find peace." (Al-Quran 13:28)

Ideas n views by A Z M Alamgir

51. Research and Feeling


ISOLATED DATA
SCIENTIFIC RESEARCH IN LAB
THE FINDING:
HUMAN HIMSELF IS A RESEARCH LAB
BUT ACTUAL FINDINGS BY SOMEONE'S CLUE,
WHICH IS FINALLY TRIED TO PROVE
OBSERVATIONAL DATA
SOCIAL RESEARCH IN FIELD

Have you seen Aarong or Milk Vita milk in the market? Has anyone seen the process of how and where it is made? Those are all huge affairs. Huge industrial factories. Through a massive process, this milk reaches the consumer. Since it is a huge process and we know that the process is indeed massive, we have no hesitation in accepting its operation as great. We recognize it as great.

We value what comes out through a great industrial medium and accept it as great. But the real work—that is, the creation of milk—is not produced by any industrial medium. Only the obtained milk is processed. By collecting a lot of milk, it is supplied in a way that it can be kept for a long time. Even in that, what a great operation! We do not hesitate to call the great, great.

Which is the greater work? Processing the obtained milk or creating the milk? Who creates the milk? Who creates the honey? Those who create these carry even more complex machines and processes within their tiny bodies. They supply the unadulterated, pure substance directly. Is their value less or more than that of a massive industrial factory? Those whom we call tiny creatures are themselves the living carriers of a massive and numerous industrial factories! And He who is the Creator of that machine or industry?

A machine only fulfills its own needs. It does not think of others or the benefit of the human race. It eats for its own needs. But He who is the artist or craftsman of the entire world's creation has thought of many things. He does not make anyone do work by force. He does it through strategy. By creating a process.

A goat or a cow or a bee takes food for its own need, by its own interest. The consumed food is the raw material for the subsequent operation. The food taken by it eventually falls into a process, from which milk or honey comes out.

The animal-based industry of creating milk is much larger and more complex than even the massive industry of preserving milk!

Man is a tiny creature. Out of his own need and interest,

he consumes various forms, tastes, and smells of the world. From that, he gains an idea about all matters within himself and reaches a conclusion. He himself is a research institution. Through eyes, ears, nose, tongue, and skin, he collects data. The processing of that data happens in the brain. He reaches a conclusion. All the processes of research are completed within himself. Every individual does the main work alone. Subsequently, some large research institution aggregates the data of many and arrives at a conclusion.

Research has different types based on the subject. One kind for social research, another kind for scientific research. In the case of social research, creating an opinion is also an important matter. Therefore, the involvement of many is important. That is, to make the matter acceptable. But in many cases, the finding of the main or primary or a single thinking man or researcher is the real thing. Data is taken from many to verify it. To fix the nineteen-twenty (minor discrepancies).

It is the same in scientific research. Involvement of people is needed for subsequently correcting errors or for further progress. But the main finding or discovery is perhaps of one person. In that case, too, the matter of acceptability is important. Otherwise, because of inventing or discovering a new concept, many would not have had to suffer punishment.

Why did so many things have to be said? People with perception understand these matters. Still, it had to be said because people with perception often get busy making someone's single finding, derived from deep observation, socially unacceptable by talking about flaws in methodology.

The result obtained from the original machine created by the Provider is the real thing. And when that is completed with sincerity out of the natural urge or interest of a searching mind, without being part of any project, then it is the best of all! (Written 2013)

(The original published book is in Bengali language. Little deviation may occur in this machine translated version.)

END

Ideas n views by A Z M Alamgir